

The American Friend

Old Series
Vol. XXXIII. No. 48

DECEMBER 2, 1926

New Series
Vol. XIV. No. 48

Shift the Furniture!

AN EDITORIAL

An Everlasting Way

JOHN R. WEBB

Crisis for Friends in Africa

EMORY J. REES

A Handful of Corn

DOCIA MACY

Relayed from Templed Hills

RUTHANNA M. SIMMS



ON THE HORIZON OF THE CHRISTIAN CHURCH

BEQUEST WEEK FOR RELIGIOUS MOVEMENTS

The Equitable Life Assurance Society is planning to make the week of December 13-18 of this year "Bequest Week," during which time its agents are to specialize in promoting gifts through life insurance trusts for educational, missionary, religious and philanthropic organizations connected with the Church. The plan is to be carried out in cooperation with the Federal Council of the Churches, through its Committee on Financial and Fiduciary Matters. Mr. E. A. Woods of Pittsburgh, representing the Equitable Company, devoted one day about a year ago to this purpose, calling it "Bequest Day." On that day, 335 of his representatives interviewed 1370 prospects in the interests of 545 charitable organizations and secured 57 applications for policies totaling \$169,500, designating religious or charitable or educational organizations as beneficiaries. From the point of view of religious organizations, this experiment means effective advertising, publicity and education, and has a value far in excess of the number of policies written. It affords an opportunity to inform insurance underwriters about the needs of religious agencies for support and to secure cooperation in directing the attention of great numbers of people to worthy causes.

CHURCH COOPERATION IN THE COMMUNITY

The Annual Meeting of the Executive Committee of the Federal Council of the Churches is to be held this year in Minneapolis, Minn. The dates are December 8 to 10. This is the first time in the history of the Federal Council when its Annual Meeting has been held in the Northwest. The general theme for the discussions is: "How to Make Church Cooperation Real and Vital in the Community." All the programs will be considered from the standpoint of the interests and needs of the local community. The Chairman of the Executive Committee is Bishop John M. Moore, of the Methodist Episcopal Church, South, Dallas, Texas. The day

sessions of the meeting are to be carried on entirely by the discussion method, with a view to securing an interchange of information as to the best experience which local communities in various parts of the country have had in cooperative endeavors. A public meeting on the evening of December 9, on the theme, "The Church for the Present Hour," is to be addressed by Dr. S. Parkes Cadman, President of the Federal Council, and Lucy Gardner, of London, a special messenger from the British Churches. The latter, a member of the Society of Friends, was the organizing genius of the British Conference on Christian Politics, Economics and Citizenship, familiarly known as COPEC, which made such a deep impression on the religious thinking of Great Britain. She has been brought to this country by the Committee on Interchange of Speakers and Preachers, representing the World Alliance for International Friendship through the Churches, the Church Peace Union and the Federal Council of the Churches.

MANY NATIONS TEACHING WORLD FRIENDSHIP

"The quickest way to bring about international friendship is through the children. The world will find strength of unity and goodwill when it has trained a generation of children to this end." So said Mrs. Henry W. Peabody at Chautauqua this year, at the Institute of International Relations from the Christian Point of View, conducted by the Federal Council of Churches through their Commission on International Justice and Goodwill. When Dr. Stephen P. Duggan reports in the September *"League of Nations News"* that there are actually twenty-one of the nations that are actively engaged in this training, we have reason to hope that her prophecy may be realized. History books are being remodeled, pamphlets distributed, inter-scholar correspondence promoted, and special classes and conferences or lectures introduced, all tending toward education for international good will. For example, the authors and publishers of text-books in Finland have been asked to include information about the League of Nations in all new editions. In Italy two universities gave courses on the minority problems. A sub-committee of experts has been appointed by the Committee on Intellectual Cooperation of the League of Nations to study the matter of the education of the youth of the member nations in the aims and ideals of the League. The cooperation of unofficial organizations has been of great assistance in this educational work, and an example of what they are doing may be found in the Peace Scholarship established in Australia by the Women's International League for Peace and Freedom. An essay contest determines the award. The subject this year was "Why War is Wrong."

FOR BETTER SABBATH OBSERVANCE

The Board of Christian Education of the Presbyterian Church in its educational campaign for better Sabbath observance, is centering its efforts upon Washington, D. C., a strategic point, for there Sabbath desecration is widely prevalent, and as the nation's capital the evil effects are far-reaching. The Hon. William C. Lankford of Georgia, introduced into Congress in February, 1926, what is known as the Lankford Sunday Rest Bill for the District of Columbia—H. R. 10311. Eight hearings on this bill have been held before the Sub-Judiciary Committee of the Committee on the District of Columbia. Other hearings will be held when Congress convenes the first of December. The probability of a favorable report of the bill by the Sub-Judiciary Committee is conceded by the opposition. Following this Committee's report, the full Committee of the District of Columbia will act on it and report to Congress. Friends will do a real service to a worthy cause if they will send petitions to their representatives in Congress on behalf of this bill.

**Needed—
\$65,601.41**

During the past seven months the Foreign Board has received \$31,002.13 to apply on its working budget of \$96,603.54.

Payments to the fields are in arrears. Generous prompt giving is needed. Your missionaries look to you for your loyal support. Give through the regular church channels.

**AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS**

101 South Eighth Street
RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXIII. No. 48.

DECEMBER 2, 1926

New Series
Vol. XIV. No. 48.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

Shift the Furniture!

WE have a friend who frequently has a surprise for us when we enter his office. Surprise is hardly the word, however, for experience has taught us to expect something different in the office scenery when we call. On two or three occasions, as we have entered his door we have caught him in the very act—of shifting his furniture about into new positions. After seeing him comfortably settled we have departed. Perhaps the very next time we have visited him, especially if we have delayed our coming a little we have found him working at his desk in still another part of the room. He delights to experiment with that desk of his, seeing what light he may get from this or that window, and experiencing a new "feel" in the mental atmosphere as he makes the little adjustments that bring each time a slightly different perspective. We delight to banter him on this, his characteristic little diversion. In response to our raillery he good-humoredly replies that he likes to change things around in his office frequently for it helps to keep him from getting into a rut.

It appears, therefore, that along with his playful indoor recreation, our friend is developing a philosophy—the philosophy of changing the furniture. We are in some doubt as to whether this habit of scenery shifting sprang from his determination to keep out of life's narrow grooves or whether his philosophy has come as a defense of his favorite sport. The latter, we make bold to suspect, but it does not matter. The more we ponder on what we were at first inclined to look upon as a mere harmless idiosyncrasy, the more are we impressed that our friend is making a contribution to the philosophy of life worthy of attention.

We are thinking of course of the mental equipment and furniture with which we do our daily work. Sometimes when we go "stale" and our mental efforts do not appear to be productive, we repine in our fancied need for new equipment. Perhaps what we really need most to do is to shift about the furniture we already have. It is easy for our viewpoint to get a certain "set" which limits imagination and quenches initiative. We can't properly "stir up the gifts within us" without giving them the frequent opportunity of fresh perspective.

There are limitations that prevent some of us from following freely the practice of shifting our office furniture—and one limitation is outstanding. Take our own editorial sanctum, for example. Sitting at our desk, we can almost reach anything in the room. Not many possibilities for furniture adjustment here! Do we dare face the analogy that too many of our minds are not roomy enough to allow for much shifting of our mental furniture? But we may at least change the wallpaper now and

then, hang the calendar in a new spot and shift our chair to new angles of vision. And as we make even the slight changes that are possible, the mental walls of our work-rooms will appear to be receding and room will be readily made for our outreaching aspirations.

More specifically, what are some of the benefits to be enjoyed from fooling with the furniture? How does it help to keep our friend out of the rut? It would be more authoritative if he could speak for himself, but since he is witless of the attention we are giving him and his philosophy, we must interpret him as well as possible. If he were speaking he would probably present to us the following incentives out of the experience of his furniture shifting proclivities:

Experimenting with our mental furniture, in relation to our windows of information and education, gives us new light and often better light on the work we have to do. We get the changing perspective that is desirable to keep the vision of our task properly adjustable.

It gives us a sense of the newness and freshness of our work and of life in general. It's strange, isn't it, what difference in outlook and atmosphere some little adjustment will make. This is a part of the divine economy of little things of which we should more readily avail ourselves.

Sometimes in the shifting of our mental equipment we find that we need less furniture and more floor space! Less dogmatic machinery of thought, and freer, more productive action. Most of our mental offices are too much cluttered up with medieval bric-a-brac on which has settled the dust of the ages. An occasional furniture shift will send this outworn equipment to the junk man.

Every time we change our furniture around, we take stock of what we have and how we may use it to the best advantage. It passes in review before our critical appraisal.

These periodical changes in our mental workshops help to keep us adjustable to the exigencies of life, to the new and unforeseen experiences which we are all bound to face. Having accustomed ourselves to seeing things from different points of view, we are not so likely to be taken unawares when the crisis of the unexpected comes upon us.

Whatever our work may be and in whatever sphere, secular or religious, we need to be continually changing, first, the furniture of our ideas. We should be putting them against each other, studying the relation which this one has to that, and considering whether it is time to have the junk dealer call for some of them. Ideas are the stuff of progress and we can't afford to have the unproductive ones lying around taking up office room.

We need, second, to be changing the furniture of our

methods. Because these are inherently mechanical, it is almost impossible to keep them from becoming the grooves or ruts, from which our friend prays and works to be delivered.

But why place such stress on the mere changing and adjustment of old furniture, some impatient reader would doubtless ask if he could get in a word. What about securing the new furniture that progress demands? It is those who have practiced the adjustment of the mental equipment they are already using, who are the most hospitable to the suggestion of new ideas and methods and who are able to make the best use of them in relation to

the old. When the new furniture becomes imperative, the shock of accommodation to it will be slight.

The very fact of our friend's propensity for pulling desks and filing cases and what not about his office in new combinations, incites us to look in upon him oftener than we might otherwise do. They who are hospitable to change and readjustment inspire the stimulating zest of expectancy.

Moreover, this naive habit not only keeps him who practices it out of the rut—it stirs up the sluggish imaginations of others. Take this editorial for instance! But we would not develop the philosophy of our friend to the breaking point.

An Everlasting Way

BY JOHN R. WEBB

A Study of Psalm One Hundred Thirty-nine

TWO Hebrew words rendered into English constitute the title for this article. They are the closing words of a psalm attributed to David, a noble psalm of pure contemplative theism expressing praise to Jehovah. They form the climax to the thought which begins with awareness of God in personal relationship, a sense of being known by one who fully understands every detail of life from its very beginning, in all its vicissitudes, down to the point where physical experiences have completed their contribution, and then beyond into the realm where the human mind must be re-equipped to appreciate the conditions for which one in the human tabernacle is being prepared. They describe that which is not in oneself, but something one must be led into, by one who knows and is ever present to guide. The way implies the distance to be traversed, the manner in which it is done, and the actual accomplishment of what the mind conceives when the word used to express it may point to a reality of values that is everlasting. It is a particular way that leads to life, becoming a part of that life of fellowship where the social instincts mature, a way which leads to permanent good "with ever closer approximation to its goal in God, through the cycles of eternity."

A WAY OF KNOWLEDGE

The psalm itself is a work of art with its four strophes of six verses each. The development of the thought is plain, beginning with a sense of relationship between the psalmist himself and an all-knowing, all-filling, all-creating God. For the moment, there are but two beings in the universe, abstracted from all else, himself and Jehovah, in order that personal relationship may be clearly and fully grasped as a basis for knowledge. Only in the last verses is there reference to other men. The thought that God knows the whole man, and the consciousness of a direct personal relationship by means of that knowledge, is at first overwhelming to him, and especially as with impressive reiteration he brings to view the divine attributes that have an immediate bearing upon himself through that relationship. Such intense consciousness finds utterance in direct address. It is a spontaneous outburst of reverential awe as from every angle of approach he realizes the might and majesty of one whose knowledge is complete and all-inclusive. The penetrating vision of Jehovah laid bare his thought, his walk, and even the unspoken word, the unacted purpose, yet the limitation to his freedom imposed by the all-encompassing hand brings assurance of protection from any rash action through error in judgment.

That Jehovah knows and will impart knowledge, as one is ready to receive it, is for him a source of real satisfaction. In all his inner and outward life, in all his modes of action and repose, his own limited knowledge may be supplemented through association

with Him who sees and knows everything. While he is not able for such knowledge, so high and so wonderful, he will joyfully submit to the searching of Jehovah's omniscient eye and the guidance of His ever-present hand. To know that someone knows, who is near and is friendly, is encouragement for one who would acquire knowledge which is the measure of the mind. But it partakes of infinity, and widens with our capacities, becoming for us the shortest and clearest road to truth. "Passion is a shadow, wealth is vanity, and power a pageant; but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration." It is the only fountain both of the love and the principles of human liberty and, while it will not take the place of zeal, it will increase it when it is enkindled.

A WAY OF FELLOWSHIP

The study of the higher values, moral and aesthetic, as realized in experience, leads to a high plane of appreciation and keen aspiration. The knowledge that Jehovah surrounds him on every side suggests through vivid pictures the impossibility of escape from him. Adoration of the Most Holy reacts upon his mind as consciousness switches attention to himself by way of contrast and, like Peter later, in the august presence of Jesus when a great catch of fish obtained under his direction, who said: "Depart from me, I am a sinful man, O Lord," the Psalmist felt that sting of conscience which leads men to hide from God. "He imagines himself reaching the extremities of the universe in vain flight, and stunned by finding God there." He can nowhere escape from him. Not that he wished to go from God, or to avoid the power of the divine presence; but he asks, "Whither shall I flee from thy presence?" to set forth the fact that no one can escape from the all-pervading being and observation of the great invisible Spirit. His mind is in our mind; himself within ourselves; his spirit is over our spirit; and our presence is ever in his presence. Darkness cannot hide from him, for even the night itself glows with a revealing force, and is transparent to him who created it. Then, "if darkness be light, how great is that light in which we dwell!" Observe how the writer continuously makes the matter personal to himself that the reader may do likewise. Happy, indeed, are we, when we can use the language of faith which is readily verified in experience, and with him say: "Thy right hand shall hold me."

With poetic delicacy and devout awe, he reflects upon himself, the creature, fresh from the hand of the Creator. Again, description passes into adoration. He is fearfully and wonderfully made. Even before he could know God or aught else, he had been hidden away as a treasure until God should see fit to bring him to the light. While yet unborn, he was under the control and guardian-

ship of God. His accumulating knowledge, now that he could see and know, was preparing him for the joy of fellowship. Thoughts, become exceeding precious, were making the divine presence very real: "I awake, and am still with thee." Thoughts of love are so many that his mind never gets away from them; they surround him at all hours. God is ever with him, and he is ever with God; and this is life indeed. His meditations were continuous and his communion was unbroken. "God and his heart met together as soon as he was awake, and kept company all the day after." Hence, the way for him was one of continuous fellowship. His power sprang from communion with God and from the indwelling of divine grace. "He walks in the presence of God that converses with him in frequent prayer and communion; that runs to him with all his necessities, that asks counsel of him in all his doubtings, that opens all his wants to him; weeps before him for all his sins; and that asks remedy and support for all his weakness, that fears him as a judge, reverences him as Lord, and obeys him as a Father." This fellowship summoned him to his best and to continued effort in the things that give pleasure to his best Friend. "A God always thinking of us makes a happy world, a rich life, a heavenly hereafter." Acquiring such knowledge and practising habitual, affectionate communion with God, asking him for all good which is needed, praising him for all that is received, and trusting him for future supplies, "prevents anxious cares, inspires peace, calmness and composure, and furnishes a delight surpassing all finite comprehension."

A WAY OF PEACE AND GOODWILL

That Jehovah knows him and dispenses blessing, as he is able to receive, his soul is assured. That he is ever present to bless, removes any anxiety which physical limitations might possibly impose at a future time, from circumstances beyond the power of human control. His own creation expressed the divine purpose and demonstrated the skill of a master hand. With a sense of the divine prerogative to a first claim upon him, he yields himself to control and guidance. God has made him to be blessed and to become a blessing, therefore he must dedicate himself to him. Thus, knowing him altogether, ever near him, and the maker of his being, God is very real and His "thoughts" or purposes affecting him individually are most precious, even innumerable as well as of inestimable value. Measure may not be wanting to the ocean or number to the sand, but how unspeakably loving and gloriously rich are the thoughts of God in his perpetual attention to him!

We follow the poet with fullest approval as he gathers together and crowns his contemplations of Jehovah in language sublime and satisfying. But when we begin the last strophe with its outburst of hate against wicked men, although his indignation seems free from taint of personal feeling, an expression of pure zeal for God's honor, something disturbs our sense of fitness, like a discordant note in the music, a fly in the ointment of the apothecary, a shadow across the spirit that causes misgiving, and we read again to be sure that we understand his meaning. We are tempted to omit the four verses that burn with fiery hate and pass to the lowly prayer for searching and guidance which closes the psalm. The honesty of the man and his intense earnestness are consistent with his splendid loyalty to God, but when he has uttered the words even his own spirit is disquieted within him. Has he in any way done violence to the spirit of grace?

While men who delight in cruelty and war are not fit companions for those who walk with God, yet to call down fire from heaven upon them makes one uncomfortable in the presence of God. Men justify this attitude by saying that "the measure of our cleaving to that which is good and to Him who is good, settles the measure of our abhorrence of that which is evil." But it is one thing to feel strongly against the evil that men do and quite another thing to pray for their destruction. The Psalmist is as wholehearted in his hate of wickedness as in his love of goodness, but when he makes a personal matter of it, he wounds his own conscience and his peace is disturbed. Even the peace which he felt toward God is ruffled by this denunciation of evil men. The spirit of goodwill seems perverted by expressions of righteous indignation, and dissatisfaction with himself obtains. "Be ye angry and sin not," enjoins the apostle later, "and let not the sun go down upon your

wrath," but this condition of mind and heart needs the attention of the great Physician. "Father forgive them, for they know not what they do," is better than calling twelve legions of angels to destroy those who do wickedly. "That soul must glow with fervent love to God which feels wrong done to His majesty with as keen a pain as if it were itself struck," but somehow peace and goodwill must triumph in the way of life and liberty, and the Psalmist commits himself for examination to him who judges righteously.

THE WAY OF LOVE AND TRUST

As a man loves, so is he. But hate is likewise expressive, and a root of bitterness springing up causes trouble, unless it is taken out of the way. "Pure gold fears neither the furnace nor the fire, neither the test nor the touchstone; nor is weighty gold afraid of the balance." The Psalmist had acknowledged the searching of his heart by the all-seeing eye, but he would submit again to a careful examination and bear away the stamp of God's approval. The feeling of apprehension that was causing distrust drove him to God with an earnest prayer for sincerity. In the language of self-examination and self-renunciation, he urges that his case be considered at once, believing that God will cleanse the evil which he sees, if one is willing that he should see it. A perverted love through an out-spoken zeal, not according to knowledge, that in the slightest degree biased the judgment, called for adjustment. His love must be one hundred per cent pure, if he would feel comfortable when walking with God. His thought also must be correct if he would maintain a right relationship toward God and toward men; for "as a man thinketh in his heart, so is he." His heart and his mind must contribute equally to the harmony of his spirit, and he will have God himself search him thoroughly, till every point of his being is known and read, and understood. He challenges the fullest investigation, the innermost search and then, in the language of entire dedication, he yields himself to be led in the way everlasting. He would avoid the wicked way, of grief and pain, of unbelief, vanity, pride and selfishness, of worldliness, self-dependence and disobedience, that he might walk in the footsteps of God, the way of uprightness, faith and goodness, of peace and goodwill and loving service, the way of eternal life.

For us, who find in Christ the way to the Father, and the life to which the way leads and the truth points, there is fellowship and cleansing as we walk in the light, being led by the Holy Spirit, and it is ours to point out the way and lead others in it. But, for Christ's sake, for theirs also and for our own, we must love all men and maintain right thoughts toward them, even when they indulge in wickedness and hinder the work of righteousness among men and nations. Expressions of hate, so easily distort the vision and pervert the affection until blank misgivings become a symptom of a disturbed relationship, and the need of the Great Physician is readily apparent. The stethoscope and the test tube, in his hand, by which to locate the trouble, prepare the way for removing the source of pain, that we may be led by Him in the Way Everlasting.

A Handful of Corn

BY DOCIA MACY

"There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." Psalms 72:16.

WHEN foreign mission work is hindered for want of means to carry it forward, it would seem that somewhere there has been a failure in scattering "handfuls of corn," either by individuals, or churches, or both. Money spent in sending the light of the Gospel to the dark places of the earth, and in direct soul-saving work anywhere yields a rich blessing upon the giver in this life—and in the world to come. Well, we can afford to wait and see what the reward will be.

All will admit that money paid for missions might be misapplied and fail to accomplish the purpose for which it was intended. When Jesus sat over against the treasury and beheld how

people cast money into the treasury, he did not commend the widow for casting in such a small amount, but because she gave *all she could*. Today he is watching to see how much each one of us puts in. He knew that those who gave of their abundance did not deny themselves luxuries and could have given more. If today one could give a hundred dollars, but only gave ten, the kingdom would suffer a loss and the giver would lose a blessing. The widow gave because she loved the Lord, and his blessing was upon it; and thus it became her "handful of corn in the earth on the top of the mountains." Her influence has reached down through all generations to the present time, causing many to give who otherwise would not have done so.

Several years ago I noticed the account of a widow who always gave the Lord a share of her small earnings. She might have said, "If I had money like some folks I would like to give to missions, but my children need all I can earn; therefore I am excusable." She never knew that a very wealthy and worldly young man was interested and was watching her. The world is always watching. Christians may testify to the transforming power of Christianity and the world stands back and looks on, as if to say, "Prove it!" The time came when the widow's toils were over, and also her opportunity for giving. While she lay in state, the young man came and asked that he might be left alone with her. Kneeling beside her lifeless form, he consecrated himself and all that he had to foreign missions. Thus it became her "handful of corn on the top of the mountains," influencing the young man who gave so much more than she could, and his example no doubt causing others to give; so that her work is still felt in the world today.

Among the many illustrations that have come under my observation I will mention one little instance. About twenty years ago there was given me a dollar to use for my own personal benefit. I thought I would like to spend it in a way that would give me the most pleasure, so I sent it to a missionary training home, asking that it be used where it would do the most good. I supposed it would be added to some needy fund and that I would hear no more about it. After some time had passed I received a letter from Bombay, India, from a young woman of whom I had never heard

and who was a matron of a rescue home for girls, thanking me for the dollar and adding, "It came in a time of great need in answer to prayer." It was only a dollar, but was all I had at the time to give, and it helped to answer the far away cry of the child of the King. Thus it became one of my handfuls of corn on top of the mountains. This matron has long since gone to her reward, but those she rescued still carry forward the work she began—and the end is not yet.

It is a great privilege to be used in the hand of Providence in the redemption of the world. It is also an obligation that cannot be evaded. Comparatively few persons ever become great, or accomplish what the world calls great things. All can do something and should do what they can. I have never doubted my call in early life to be a soul-winner. I never felt called to go to a foreign field. The Master knew I could not meet the requirements, or at least the hardships, to be met by a foreign missionary, when I was young enough to go. But that did not excuse me from helping in foreign mission work "by proxy," here a little and there a little all along the way; but it seemed so little in comparison to the great need, and when one is on the last stretch for home he feels all the more anxious to accomplish all that is given him to do. But the way is often closed by circumstances we cannot avoid.

"The cries of the poor and the sighing of the needy have entered into the ears of the Most High." The gates of opportunity are swung wide open, making it easier than ever before to obey the Redeemer's last command: "Go ye into all the world and preach the gospel to every creature." I am glad when He said, "Go ye," that He also said, "Lo, I am with you alway."

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." The human mind cannot comprehend what the Savior denied himself that he might redeem us from everlasting punishment and purchase us life eternal. He whose sandaled feet or, it may be, bare feet, trod the stony paths in Galilee as he went about doing good to the souls and bodies of men, had not where to lay his head.

All should try to consider what the "follow me" means to them personally. If they should absolutely undertake to follow, He might not lead them to go personally into a foreign land, but would surely cause them to be willing to deny themselves luxuries in order to send the glad tidings of salvation to those who have never heard it. It might even lead them to visit the sick and afflicted, the blind and lonely, the "down and out" in their own community. It might lead churches in their deliberations to do without some fine, costly things used only for entertainment, and instead, use that means for the salvation of souls.

We cannot judge each other or say, "What shall this man do?" It is ours to say, "Lord, what wilt thou have me to do?" We used to sing, "If you want a field of labor you can find it anywhere." The field is the world and if we can be only gleaners in the great harvest field, we should be just as faithful as those who are in the front ranks of the reapers, so that when the great Husbandman comes to reckon with us we may hear the "Well done, good and faithful servant," instead of the severe rebuke received by the person with one talent who, because he could do so little, did nothing.

When one has done all he can, it is easy to leave the results with the great Disposer of human events. But when an unsaved one crosses the border into the realm from whence there is no return, if you remember that you prayed for that one, or gave a word of encouragement or counsel, it gives you a happy and satisfied feeling; but if you have perhaps manifested an unapproachable "I am better than thou" attitude it is hard to feel forgiven. You may not reach the goal of fame or wealth, or even spectacular power for good in the world, but the reward of the faithful is yours if you use the chance that you have to help the people about you, to the glory of God.

Springbrook, Oregon.

There is large difference between indolent impatience of labor and intellectual impatience of delay, between leaving things unfinished because of more to do or because satisfied with what we have done.—RUSKIN.

Our Own

"TEMPLED HILLS"

Friends missionaries among American Indians in Oklahoma invite you to read how our Indian Missions are helping to make rural America Christian.

	Price
Indian Relationship Stories	\$.10
From Lava Beds to the Ministry	.05
Peyote Worship Among the Osages	.05
The Shawnee War Dance	.05
Glimpses of Big Jim's Band	.05
Teaching the Jesus Way to the Kickapoos	.12
Sketches of Mud Eater's Village	.05
Osage Weddings, Finished and Unfinished	.08

Set of 8 pamphlets, with Indian Reports 50c

Order from

BOARD OF HOME MISSIONS

101 South Eighth Street
RICHMOND, INDIANA

Crisis for Friends in Africa

BY EMORY J. REES

(Continued from last week.)

In recognition of the years of self-sacrificing work by the Missions, the Government has given them a generous share in the organizing of native education under the new law. This was accomplished through an Advisory Committee in which the Missions were given the largest single group of representatives. This Committee consisting of three Government men, two settlers, five Protestant missionaries and three Catholic men, has gone into every phase of native education. Its advice has generally been accepted by the Education Department. The rules and the plans which put the new law into operation have received the approval in nearly all cases, of the missionary group.

Missions now have no choice. For better or for worse the Government has entered the field of native education. It proposes to utilize Mission educational agencies so far as it finds them efficient or willing to become efficient. In thus utilizing Missions, the Government retains the religious element in native education. This is a point of incalculable value in the formation of native character and is a sufficient reason for a vigorous response on the part of all who have the moral welfare of the native at heart. The coming of the Government will infuse new vigor through more liberal financing and more exacting supervision; it will leave the way still open for the Missions to continue the use of this very effective method in evangelizing.

Into this crisis Friends in Africa find themselves projected. Their work is established by twenty-four years of earnest if sometimes misapplied effort. More than \$400,000 (estimated) has been expended. A constituency of more than 10,000 has been gathered while other thousands to be won surround our stations. All these rightly look to us and must not be disappointed by failure on our part.

Our weaknesses were set forth, for the most part accurately, by the Phelps-Stokes Commission in its report of 1924. But we have also some strong points. The policies for which we stand are suited to produce energetic and reliable workers freer from unjustified self-conceit than some other policies. Friends stand for and work for a high standard of character. Our methods imperfectly carried out have produced boys of reliability as shown by the testimony of settlers and by those boys whom we have retained and relied upon in our own work.

NEED FOR FRIENDS IN AFRICA

Friends have a valuable contribution to make to native development in East Africa. The group to which we minister is large enough and energetic enough to make its influence felt outside our own immediate

sphere of work, but if their influence is to be of a satisfactory character they must have the help which we can give them, educationally and spiritually.

Opportunity imposes duty. Our own decisions have placed us in the way of opportunity but lack of vision has left us, in important particulars, poorly equipped to meet the duty thereby imposed. We have not been lacking in personal devotion or in self-sacrifice. Numerically we have been the strongest Mission in the Province during most of the twenty-four years of our work. When lack of material things has hindered us we have pushed unflinchingly onward. Our real weakness has been in the organization of the educational side of our work. Though some good individual work has been done and good results have been obtained in certain phases, we have had no well planned system of education suited to advancing needs.

For several years the signs have pointed to the present development of the educational side of mission work but we as an organization have failed to read the signs. We have been satisfied to stress the most elementary type of work, while largely neglecting the type that would have given us better teachers, better evangelists and better leaders of our native group at every stage of its progress. The latest development of Government plans now calls imperatively for the very type of native worker of which we have the most limited supply.

To produce this weakness at so vital a point there has been lacking not numbers nor devotion nor self-sacrifice nor effort nor adequate training in educational organization and the consequent failure to appreciate the value of education. Other mission staffs numerically smaller than ours have surpassed us in this one feature. They have placed educational work in the hands of men better trained for education. They have excelled us in organizing education. Opportunity finds them better prepared for advance. They can respond more promptly to the new phase of educational requirement.

Their schools have a better reputation and are already drawing some of our influential boys. When these return to our districts they return as agents of the Society training them. They are in fact already agents for the school during the time they are under training. Schools of other Societies do not teach Friends principles neither do they produce the same quality of character. They are designed to make adherents and workers, in some cases even propagandists for the Society maintaining them. It can easily be demonstrated that they are efficient in the work

for which they are intended. They are more partisan than our schools which makes them all the more damaging to our work when they attract from us boys who ought to have become our trained helpers.

CHRISTIAN EDUCATORS IN DEMAND

The simplest and most direct way to meet the crisis is to strengthen the weak point in an otherwise good system. The sooner we correct the mistake the better because the case is urgent. Add to the mission staff a well trained educationalist. The need is for a man of personality and spirituality with sufficient technical training to fit him for the organizing side of his task. If he has had experience and has proved himself capable so much the better.

This is not a plea for intellectual or even manual or other technical training at the expense of the spiritual side of native life. Neither is it a plea for tinsel or sham or show. Rather it is a plea for training, made with the feeling that ignorance and lack of training do not necessarily advance spirituality nor contribute to humility. It is a plea for education suited to native needs of both hand and head, in an atmosphere so permeated with Christian living and Christian ideals that the young people who receive it will be inevitably drawn to Christian attitudes in all matters of life; for schools based at once upon sound educational principles, rightly proportioning the three R's and whatever else is of the curriculum, to the needs of the three H's, hands, heads and hearts, of the young people of our part of the field.

We have seen a naked people becoming clothed, a roadless country supplied with roads, treeless parts supplied with trees, a homeless country with the beginning of homes, an illiterate people becoming literate, schoolless communities acquiring schools, churchless communities building churches, an aimless people setting definite goals, a lazy people becoming industrious, a shiftless people acquiring economic enterprise. We know that we have contributed largely to the results.

Notwithstanding our defects here is the foundation for a worth while work. Not to seize the opportunity is to leave our whole work incomplete and largely to fail. An expression often heard on the football field at crucial points of the game seems pertinent here, "Let's go."

WHITTIER LODGE

A quiet, Christian home for tubercular people. Owned and conducted by Friends. Incorporated under Colorado laws. The Superintendent is a deeply spiritual nurse of extensive experience in hospitals and sanitarium service with a real motherly love for folks. Located at the foot of Pike's Peak, in the dry air and bright sunshine of Colorado's Mountains, six thousand feet above the sea and very near to Heaven, you may find new life and health for body, mind and soul, that is if you will come in time. May we tell you more about it?

WHITTIER LODGE, 1331 W. Colorado Ave., Colorado Springs, Colorado.

Relayed from Our Templed Hills

BY RUTHANNA M. SIMMS

Many of you are studying in missionary societies this winter the home mission textbook by Ralph A. Felton, entitled "Our Templed Hills." As you have read and considered the "Christian program for rural life" which is there outlined; as you have read of the "rural church that captured a community," or stories of the men and women who are leading in the transformation of so many American country districts today, have you remembered our own temped hills in Tennessee and Oklahoma, where our own workers are translating into life the things which the book describes? Every chapter of "Our Templed Hills" can be illustrated by experiences and activities of our five missions in Oklahoma or by the five communities which are developing under Edward and Daisy Ransome's leadership in Tennessee. We hope you are comparing the experiences related in the textbook with reports from our own missions as you go along, and we know you will be interested in the following bits of news which have drifted in recently from the folks who are out on our temped hills, who are also "capturing communities."

Our Indian missionaries who attended Kansas Yearly Meeting last month have been writing and presenting a pageant themselves. You who are residing in Kansas may have seen it. Philip Frazier writes: "We had the best time giving our pageant at Friends University auditorium on Friday night, October 15th. To this pageant we invited Kansas Yearly Meeting. We were very much pleased with the response. We were told we had the honor of having the largest audience that the auditorium ever had. Through the kind help of Miss Myra Frye, we were able to secure seven boys from the American Indian Institute, and six Indian young ladies from the city. These enabled us to have Indian boys and girls for the different characters in the pageant." A Friend who was a spectator wrote: "The auditorium was crowded and standing room at a premium. There were between 900 and 1000 who witnessed the program and the offering amounted to approximately \$126." Our missionaries have promised to send in the text of the pageant so we can mimeograph it and let some of the rest of you try giving it at home. Send us your orders now.

Between sessions of Yearly Meeting our Indian missionaries met in conferences of their own in which they planned for a circulating library among themselves, to include books inspirational and helpful in their work; also planned definitely for the Indian student camps next July; and agreed unanimously that Friends must find some way to re-open missionary work at the old Shawnee Mission.

The Government has now opened a Tuberculosis Sanitarium for Indian children in the buildings formerly occupied by the Shawnee Indian School. This Sanitarium is now caring for boys and girls from fifteen different tribes, with more coming constantly. The opportunities for helping these young people to find and follow Jesus Christ and to also minister to their parents and friends are golden. Influences felt at the Sanitarium and messages given there will be carried far and wide throughout Oklahoma, and into other States. The Indians expect to find Friends there because we have always been there before, ever since the old school was founded, except the past three years. They interpret our absence as neglect and during recent months have been saying that Friends had broken faith with them and gone away, because our Mission at Shawnee was closed. The reaction of such misunderstanding and disappointment among the Indians was beginning to be felt in our other Oklahoma Missions, and for the sake of all our work in the State as well as because of the unique opportunity for far-reaching service through the Sanitarium, our missionaries united in an urgent night message to Philadelphia, asking the Indian Committee to re-open some work at Shawnee, even if that should mean giving up somewhere else. Susie and Philip Frazier have felt so keenly the importance of this opening at the Shawnee Sanitarium that they offered to drive from the Kickapoo Mission (about 18 miles) one day each week and give their services in the Sanitarium if Friends would provide extra funds to pay some one to care for their children during these absences.

The Committee on Indian Affairs in mid-year session at Philadelphia on October 28, decided to accept the Fraziers' offer as the only feasible way of meeting the need at present. This involves, however, extra expense as indicated above, as well as sacrifice by Susie and Philip Frazier. Our budget does not provide for this extra expense and we are telling you about it in order that you may pass on the news and ask Friends everywhere to remember our missionaries in prayer as they enter upon this new service and to make extra gifts beyond those already planned, that their little ones at home may be cared for.

RE-DEDICATION OF BIG JIM MISSION

Our remodeled and enlarged Big Jim Mission church building was rededicated on October 17. Eber and Martina Hobson send the following story of the day.

People were present from quite a distance. Anthony and Sarah Bolland, (former missionaries) from Norman were with us, also Charles and Martha Wooten from the old Shawnee Mission. We can scarcely tell how many were in the house at any

given time. The Sunday School records showed 103 and there were many more for the morning services.

Mary Williams, a full blood Indian girl, sang "What a Friend we have in Jesus," and there were several special songs during the day by members of the singing class, about half of them being people of Indian descent. There were only between fifteen and twenty full blood Indians present as it is still hard to get them to attend a place of worship with the white people.

Charles O. Whitely, a member of the Home Mission Board and superintendent of Iowa Yearly Meeting, was present for the dedicatory services and gave us heart stirring messages in the morning and evening, on our relations to God being definite and fruitful. In the dedication service in the afternoon, he set before us our opportunity and took an offering of \$75 to be used in equipping our basement with tables for such all-day gatherings, and for equipping our reading room and for such other needs as time may reveal.

There was a social gathering in the basement last week for the young people's classes of last winter. Thirty-two were present and it was very much appreciated. It looks more and more as though our basement is going to be one of our best assets.

When Anthony Bolland heard the children's songs at the dedication, he would give us no rest until we planned to go as a school to the Sunday School convention in the largest church in Norman and for the children to sing, so we went in a body and surprised them. A great many asked where the Big Jim Mission was. We carried off by a large majority the banner that was awarded to the school whose delegation traveled the greatest number of miles (total mileage). Ours was over 1500 and we got ourselves on the map so that they wanted to have the next convention here.

We feel that the Mission has taken on about 50 per cent of new life lately.

SO MANY INDIANS

Arthur and Nettie Hadley wrote November 1st, "We don't think we have ever been in touch with so many Indians in one month as we have this past month." Then they proceeded to tell such interesting incidents out of their busy days that we have decided to give you the whole report next week. Arthur and Alice Santmier reported for October, "It has been a month of great unrest among the Otoes and of political turbulence among the white people. There have been no interest whatever shown in things religious or in the great moral issues of the day. The price of cotton, the local election, a game of cards or a visit to 'town' seems to be the theme that occupies the attention of the people. Attendance and offerings a Sunday School were about the average with maximum attendance of fifty-four on Rally Day. Not more than fifteen Indians attended on Rally Day and from two to four on other occasions, fre-

quently none attending. On the 17th we had fifteen Otee friends at our table for dinner. In the afternoon, we took the Kahiga family to visit the George Daily family (all Indians) and discussed various plans for the future."

LIGHTING UP IN TENNESSEE

Edward and Daisy Ransome wrote last month: "It's great to have things coming our way!" when the postman brought them, first the news of the Delco Light Plant coming from Clintondale, New York, and then an extra check from a Friend who "wanted to be the first to turn on the light in their home." Wiring and fixtures for the new meeting-house are still needed, which will cost at least \$125. Edward Ransome wrote on November 8th: "Had our farewell meeting for the old church yesterday. Hope to get in the new one in about a month. We are going to lack about \$150 of finishing the work in the meeting-house besides the electric wiring and fixtures. (Total of \$275 needed.) We were to have the frosted window glass from Friendsville Academy which they were exchanging for clear glass, but most of it was broken in removing it from the sashes. Consequently we have a big glass bill to pay, and several others that were unlooked for." Window glass to let in the sunshine, and electric wiring and fixtures for sunshine's rival; these are the remaining needs for the Oak Grove meeting-house. Who would like to help finish this job of lighting up our templed hills in Tennessee?

DON'T MISS THIS POSTSCRIPT

While you are still in thought with our workers in Tennessee and Oklahoma, will you consider the weight upon their hearts of the following facts?

We pledged this year towards Edward and Daisy Ransome's support through United Budget \$500, of which \$291.67 was due by October 31. We have paid \$65.20 of that amount.

We pledged this year towards salaries for our ten missionaries in Oklahoma, through United Budget, \$6,000, of which \$3,500 was due by October 31. We have paid \$1,430.39 of that amount, and at the meeting of the Committee on Indian Affairs in Philadelphia on October 28, it became necessary to increase the borrowing limit for the Committee's treasurer, in order to pay October salaries.

Has your missionary committee, and your monthly meeting given all you can, not only for this work but for *all* the work supported by our United Budget, which, in many ways not mentioned here, is transforming the templed hills of our own and other lands? Shall we not forget about quotas, per cents, shares and mathematics of every kind and determine with joy to give *all* we can for *all* the work, making sure only that we go far *beyond* our "share," and so make our United Budget for God's Kingdom a real power because made out of life and love?

SIGHTSEEING TOUR OF UNDERSTANDING

Some Philadelphia Friends Make Fellowship Itinerary Among City Colored Workers

* A unique sightseeing trip, if we want to define it as such, was the experience of a number of Philadelphia Friends on the afternoon and evening of November 18. Under the auspices of the Interracial Section of the American Friends Service Committee sixteen of us met at the Armstrong Association, a Negro welfare organization at 1434 Lombard Street, where Washington Rhodes, Editor of the Philadelphia Tribune, described the places of interest to be visited by us on our Fellowship Tour. And from then on we were a busy but thoroughly interested group, conducted from place to place by Forrester B. Washington, Executive Secretary of the Armstrong Association, and three guides, who saw to it that we followed to the minute the very excellent schedule arranged by Mr. Washington.

Banks, newspaper plants, law offices, several welfare organizations, a hospital, with day old twins the center of interest, a school, stores, dental offices, Dr. Tindley's Methodist Church, with an enrolled membership of 9000 Negroes, and fraternal buildings, built through the slow accumulation of five and ten dollar bills, were all included in our tour. At every place courteous and businesslike colored men and women met us and either showed us through their offices or explained some phases of their work. At the school some 500 children sang for us, and a young lad addressed us in a manner that bids fair for future platform oratory. The Massiah Contracting Company has a most unique office on Jupiter Street, just north of the new social service building. Dr. Tindley spoke to us. Dr. Tindley, by the way, is a very popular and prominent Chautauqua speaker. Magistrate Henry, who was one of the speakers at our International Dinner last spring, left his bench in the police court to say a word of greeting to us. We had supper at the Marion Tea Room, 20th and Bainbridge Streets. A most delightful meal it was too. And following it Arthur Fawcett, Principal of a colored school and a short-story writer of note, read an excellent paper outlining the contribution of the Negro to the fields of Art, Music and Literature.

Several other interesting places, particularly the Y. M. C. A., the Y. W. C. A., and the Association for the Protection of Colored Women were on our itinerary for early evening, and then we all went to the home of Mr. and Mrs. Thomas Williams, on Christian Street, where we were most hospitably entertained for an hour and more.

We are sure that each one of us was touched by the graciousness of our reception in that home. Without doubt, it was a most happy ending to a more than interesting day. They had arranged a musical program for

us. Miss Turner, a student at the University of Penna., played some piano selections; Mr. Poindexter, principal of a colored school, sang most commendably; and the Rosalier Trio, three young women, generously favored us with several vocal selections.

Marion Anderson, probably the foremost contralto singer in the United States, and recently the solo artist at a Philadelphia Symphony Concert, accompanied the Rosalier Trio. Greatly to our delight, she consented to sing for us, and the writer for one shall never again hear *The Four Leaf Clover*—"and one is for Hope, and one is for Faith, and one is for Love, you know" without having vividly called to her mind that little group of colored and white people listening so breathlessly to a voice that is truly golden.

Why such a tour as this? For us to see for ourselves just what the colored man is doing for himself along industrial, social and cultural lines; for us to express a friendly interest in his commendable attempt to be a self-supporting citizen, and for us to understand just a little bit something of the handicaps under which he works.

The Interracial Section hopes to have two or three additional tours this winter—perhaps one other through Negro Philadelphia, a third through the Italian part of our city and a fourth to Labor and Industrial Centers and Headquarters. It also hopes that Friends in other cities will be encouraged to undertake similar Tours of Understanding.

WAY POINTS IN WORLD SERVICE

At the November Meeting of the A. F. S. C., Anna Haines, just returned from Russia, gave us a most interesting account of the present status of Friends work in that country. The Friends are withdrawing their actual support and supervision of the Totskoe district, where Nancy Babb has served so faithfully for the last five years. Sorochinskoe will be under our supervision until January 1st. In both these districts the welfare centers, the sanatorium and the work in the schools are being turned over to the local government, who already have shared quite enthusiastically in the general supervision, and who will, we believe, successfully carry on the welfare program started by the Friends.

The Friends Center in Moscow is an international center in every sense of the word. Often it has had to assume the duties of a consular office. Introductions are arranged, checks cashed, interpreters supplied (generally these are Dorice White and Anna Haines themselves), itineraries suggested, lodgings located, all the hundred and one various things that tourists want done have claimed a good part of the workers' time and attention. Friends are the only outside organization with such an office in Moscow, and in view of the Soviet Government's kindly feeling toward us there are unlimited opportunities for us to develop our Good Will Center in that city.

Anna Haines is home this winter for the purpose of raising funds for a Nurse's Training School in Russia. As you know, she, a graduate nurse, has been teaching in a nurse's school in Moscow. Nursing as a profession is just beginning to claim the serious attention of the Health Department, and it is with a view toward making a very worth while contribution to that phase of Russia's progress that Anna Haines and the other workers in the field are asking Friends in England and America to take the responsibility for such a Training School.

Emma Cadbury, of the Vienna Center, has been in Bulgaria for several weeks. She and Nancy Lauder Brunton, the Irish Friend who worked there last winter, have visited the several feeding centers started then, and have made arrangements to feed the same number of children in the villages as were fed last summer, hoping with the funds available to continue this feeding for three months. English Friends have raised an additional £350 for this work.

The American Red Cross allocated \$5000 to relief work in Bulgaria, and the money is being distributed by foreign nurses in different towns, with the hope of feeding 600 children until the first of next April.

This does not begin to touch the situation, which is really desperate this winter. We wish we could send additional funds to Emma Cadbury. The loan, advanced by the League of Nations, does not take care of the needs of the thousands of refugees. It is to be used for reconstruction purposes under government supervision.

ACKWORTH QUARTERLY MEETING NEWS

Ackworth Quarterly Meeting was held at Motor beginning Friday afternoon, November 19: There was a very good representation from all of the five widely scattered Monthly Meetings some coming nearly fifty miles to be in attendance.

The meeting was characterized throughout all its sessions by a deep feeling of interest in all branches of the work of the church. The opening session, that of the meeting on Ministry and Oversight considered the plans of Evangelism that were presented from each Monthly Meeting in accordance with the action of the Yearly Meeting. All meetings responded with definite plans of work for the current year. They are to be put into execution and reported on at succeeding sessions of this body.

Chas. O. Whitely, Yearly Meeting Superintendent, was present at several of the sessions of the Quarterly Meeting and his presence and service was helpful as always. Of especial interest was his talk in the business session on the missionary enterprises of our denomination both in home and foreign fields. The business was conducted with a fine spirit of unity.

On Sabbath morning Alden L. Knight delivered a very impressive message on Christ the Way, the Truth, the Life. In

the afternoon, the young people of the Quarterly Meeting presented a Biblical drama, entitled "Ruth the Loyal." The attendance was especially good at the services on Sabbath and all went home feeling well pleased with the results of the time and effort spent in attending Quarterly Meeting. A very bountiful dinner was served both Saturday and Sunday, in the Community Hall near the church, by the ladies of the church and community. The next session of Ackworth Quarterly Meeting will be in February at Indianola.

THEY ARE IN DEMAND

"Pen Journeys to Palestine Villages" and "Friends in Palestine" are becoming popular sellers. Friends are making use of them in the study of Mohammedanism.

Pen Journeys is a vivid story of life in the villages where Friends are at work in Palestine. Mildred E. White has shared with Friends her experiences and observations in working among the Moslem folk.

"Friends in Palestine" is a carefully prepared history, in brief form, of the activities of American Friends in the Holy Land. A record of painstaking effort and noble achievement is set forth. One who reads this booklet sees clearly that God's hand has been over the work for good.

Order these booklets, which sell at 15c each, from the American Friends Board of Foreign Missions, 101 South Eighth Street, Richmond, Indiana, or from Agnes L. Day, Westfield, Indiana.

WANTED—STEREOPTICON SLIDES

Some weeks ago Charles Vincent asked AMERICAN FRIEND readers for stereopticon slides to use in his work in Jamaica. A Friend in the East very generously gave a large number of slides on the New Testament.

Now Charles Vincent writes that he needs slides illustrating the Old Testament. These slides are most useful in teaching the Bible. Any Friend who has discarded a set of Old Testament slides or of hymn slides will render a helpful service by sending them to Charles Vincent, Buff Bay, Jamaica, B. W. I.

FRIENDS ARE REMINDED

that we make a specialty of mail order business—for Books of all kinds, Bibles and Bible School supplies wherever published as well as

Our Own Books and Supplies

Prompt service assured—bills rendered promptly

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street
RICHMOND, INDIANA

TEN WEEKS WITH THE TITHE

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only *two cents and a half per family*.

A complete set of samples and full particulars will be sent for twenty-five cents, stamps or coin. This amount will be credited on an order for the complete "Church Education Unit."

Address—The Layman Company, 730 Rush Street, Chicago.

XENIA FRIENDS MEETING

The parsonage adjacent to the Friends Church at Xenia, Ohio, has been remodeled and redecorated and is now occupied by the pastor, S. Russell Burkett, and family. The parsonage presents an entirely different perspective from either the outside or inside. The outside has been painted silver gray with black sash, while on the inside the walls have been redecorated with paper of pleasing design. New lighting fixtures of brass and gray, the floors and woodwork reworked and a room remodeled into a bath room makes it a very comfortable and satisfactory place to live. An offering was taken to pay the expenses of remodeling; every one gave willingly and in twenty minutes enough money was given for the work.

There being complete unity in the Xenia meeting the work is progressing nicely. The prayer meeting is one of the encouraging features with its attendance averaging about 25 and all feeling the responsibility of the work. The Sabbath School is gaining in attendance; the increase is not rapid but it shows a steady growth. The Sabbath morning worship is a time of refreshing from the Lord and these meetings are gratifying both in attendance and spiritual interest shown. Time is nearly always given for testimony and free expression which is used by the congregation.

This church united with the other churches of the city for union evening services during the summer. The pastor preached twice in down town churches and services were held in this church twice.

S. Russell Burkett was elected president of the Ministers and Workers Conference of Wilmington Yearly Meeting at a recent session. He has also been elected Secretary-Treasurer of the Xenia Ministerial Association. The work under his leadership bids fair to result in a growth of the church both numerically and spiritually. Mrs. Burkett's work as soloist and worker among the children is especially appreciated and showing results. The church is looking forward to a revival soon and asks the prayers of the Christian people in our behalf.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

CREDO

BY HOMER J. COPPOCK

I believe they will give to me and to you
In the house next door, or in lands afar;
With skin that is white or black or brown;
In lowly station, or men of renown;
I believe they will give to me and to you
The hand and the heart of a brother true.

I do not believe their evil designs,
Of vilest cunning, my worth undermines;
I do not believe they live by their greed,
But oft know the joy of an unselfish deed;
The love they feel for home and for race
Denies me not in their hearts a place.

Nor can I believe that nations, afar,
Are crouching to spring, like a jaunt jaguar,
To crush out the life of this nation of ours;
They also trust in the heavenly powers—
Whoever they are, heaven's forces can draw
All men together and love may be law.

Chicago, Illinois.

FAMILY PRAYERS: A SPIRITUAL FIRESIDE

BY WILBUR BRENNER STOVER

Thirty-two years ago, on the eve of my going to India as a missionary, the editor of the *Inglenook Magazine* ventured these words: "Brother, you're going to India; but you'll never establish a Church there such as we have here, because they have no fireside." The *Inglenook Man* was a philosopher in his way. His was the philosophy of the fireside. *Inglenook* means fireside or chimney corner. He reasoned that the best things of life and religion are passed from father to son, and from mother to daughter, when the family members on long winter evenings sit about the fireside and talk. But the *Inglenook Man* and his magazine have both passed away.

We were living in Ankleshwer, India, in 1920. Our two little children, Helen and Daniel, had their playthings in our home, and amused themselves outside of school hours, as they chose. Their games were mostly sitting games; the running and jumping games of a northern clime are too exhausting there. Evening after evening, at the twilight hour, the children disappeared, returning as it grew dark. Wife asked me if I knew where they went. I did not, but I could easily find out. That evening I overheard Helen say, "Come on Daniel." I followed them as if she had said, "Come on papa." They crossed the mission compound to the home of Pastor Covindji. Presently I stood before the door of the pastor, who beckoned me to come in and sit down. I sat on the floor, unnoticed,

in the rear. They were having a vesper service, he and his wife, their children and our children. The pastor sat on a chair; the children and the bai set in a circle on the floor, round about him. He had the Bible in his hand. They were reviewing the lesson of the evening before. It was about Jesus. Then they sang a Gujarati hymn, and all bowed low as the pastor prayed. The prayer was very simple, as he prayed for each one in turn, and then for all of us. Then they said the Lord's Prayer in concert, after which they sat up and sang another hymn. That was all; but my children found more joy with Pastor Govindji evening after evening in the vesper services than in playing the liveliest games they knew. And I said within myself: "O, *Inglenook Man*, this country may be too warm for an *inglenook*, as you said, but we have found what is better; we have a spiritual fireside."

Family prayer is the spiritual fireside. Morning or evening, all the family assemble to worship. The greatest freedom prevails. Questions arising in the minds of any are always welcome; incidents of the day are referred to; interpretations of Scripture are given. Approval or condemnation of certain acts, ideals and standards, desirable emotions and responses, all originate here. This is the secret of a spiritual inheritance. This is healthful religious environment.

I have asked many friends what is the reason we all enjoy gathering around the fireplace on a long winter evening, and watching the fire burn; we experience no such emotions before a radiator or behind a stove. A school teacher in Virginia gave me the answer. She said: "I suppose it is because of the element of mystery that enters in." We watch the fire burn, we feel the warmth, but the tongues of flame and the dying embers challenge us. What is the significance of combustion? What the meaning of life, of death?

In the family prayers there is the warmth that makes all hearts glow with a strong desire for the best things of life. How mean is deception, how low is dishonesty, how hateful is lying, how inexcusable is uncleanness! Life opens before us with increasingly large vistas of service; when I help some one, then am I glad. Father is the priest who ministers at this altar;

*May the close of the old year
bring happiness, and the begin-
ning of the new one bring bless-
ings to the many friends of
Friendsville Academy.*

mother is superintendent, or chorister. The approach is unto God, whom we cannot see, but who sees us; whom we cannot hear, but who hears us; whom we love, because he first loved us.

The element of mystery is large in the family prayer service, especially for the children. Life is a mystery, and herein is the spiritual life magnified. Father, with the Bible in his hand, is a spirit. He dwells in the tenement of clay which we see, and which will die, but he will not die; he will live on and on and on. He is a spirit, and we all are spirits. We will not die, but we will live forever. We are more than flesh and blood. We are spirits; God is spirit; how wonderful!

The family worship will consist usually of three parts, the hymn, the Scripture lesson with comments and the prayers. It is best to have a hymn; perhaps one stanza only can be sung. Never mind, sing one stanza. It helps to coordinate the group, to organize the worship. It arouses an attitude of praise. It stimulates the emotions, and prepares for the next. Some teachers are saying that the poets may be read, selections of the best affording a substitute for the Scripture lesson. This seems like looking at the radiator or the stove, and trying to have the emotions which the old-fashioned fireplace always produced. To introduce Omar Khayam, or Browning, or any other book instead of the Bible, into the family worship service, is to remove the source of inspiration. You might as well try to build a wheel without a hub; the next step will be to drop it altogether. The prayers, when all kneel together, follow appropriately after the Bible lesson. The whole service need not consume more than fifteen minutes; no thoughtful man will say he has not that much time to spend with his family in worship each day; if he love his family, and if he love his God. The program will be varied, so that no two consecutive days will be exactly alike. Beware of formality. There is nothing more destructive to family prayers than formality.

The Christmas season is approaching. Families will be gathered together as they have not been for a year, perhaps as they have not been for many years. Why not make the crowning moment of that event not the giving and receiving of presents, nor the time of eating, but the time when all the family worship together? The oldest of the group may well take the lead; he will consult with several, so that the time be agreeable to all; at his call, let all assemble; then a familiar hymn, a Scripture reading with voluntary expressions, and prayer. Every one may be asked to kneel down, so that it may become really a very heartfelt worship. The Lord's Prayer may be used in unison at the close. If you do this, freely, willingly, I know that it will afford you the most pleasant recollection of the holiday season. Keep the home fires burning.

A family we know of in Ceylon, has one brother a Buddhist priest, another a Protestant pastor, and a third brother a Roman Catholic padre, and yet this difference of religious belief causes no estrangement in the family. The holidays of each are observed by all, and they all gather together on such occasions. Every home can have a happy experience of *Home Religion* if several members of the group but will it so.

All rights reserved: College Press, Mt. Morris, Illinois.

DRINKS FROM WELL OF GLADNESS AT EIGHTY

November 16 was made a gala day among Worcester, Massachusetts, Friends. It marked the arrival of Sarah J. Swift at her eightieth milestone, an accomplishment which proved to be of great interest and joy not only to Worcester Friends but to Friends all over the country.

In the evening, at the home of her nephew, Willard E. Swift, a festive dinner party was enjoyed in her honor, the guests being her immediate relatives and a small circle of close friends. A little later in the evening a group of Worcester Friends came upon the scene to add their congratulations and all spent a most happy evening together. In very appropriate and characteristic style an old wellsweep and bucket had been arranged and during the evening it was demonstrated that they were connected with a veritable well of gladness. Out of the latter were brought up letters and messages from loving friends far and near until congratulations had been received from scores if not hundreds of those who have followed the life and works of Sarah Swift with deep appreciation. It was a sort of a fairy well, that, for it was not only bubbling over with messages of this kind but, lo and behold, it also "said it with flowers." Among these, in addition to the floral tribute from Worcester, were eighty carnations from a group of Richmond, Indiana, Friends. And that was not all. This well had evidently been "planted," though not "salted," for up came also a beautiful travelling bag, a gift from Worcester meeting to accompany her on her sojourn to the next sessions of the Five Years Meeting. Friends from "all over" will certainly be looking for that bag and its bearer at Richmond in 1927.

By accident, or otherwise, it developed that the Muses had fallen into this well of gladness, but it was also developed that they were able to swim. Two poems of appreciation were read during the evening, one by Lyra Trueblood Wolkins, of Newton Highlands, which set forth in graphic portrayal the far-reaching influence which our friend has exerted through the years on the far-flung fields of Quaker service. The other poem, "A Portrait," had been prepared by Ruth Williams Wheeler, a local friend and writer.

We did not need the assurance of a Worcester Friend who, in writing us of the oc-

casional, said that Sarah J. Swift "is as irreplaceable as ever" and that "it was a jolly good time we all had with her." Our guess is that she had the jolliest, best time with them! It's a way she has and it keeps her young and vigorous in her many good works.

A PORTRAIT

If I were an artist I'd paint here for you
A picture familiar and pleasant to view,—
The face of a woman with dear, loving smile,—
Let us pause and imagine this portrait awhile.

'Tis a face full of cheerfulness, brim full of love,
Filled with a light like the glow from above;
Always a smile or a greeting of praise
Helping us on in a thousand kind ways.

There's never a life was a busier one,
There's always work waiting that has to be done;
But always there's plenty of room we find
For a thought of her own church in her mind.

Each time as in memory the Friend's Church I view
Comes this picture to me I have given to you,
And though I, an artist, these features could do,
No talent could picture the love that shines through.

So as on her birthday we're gathered here,
To love and to honor our friend so dear,
The cover of my canvas I now will lift,
And the features are those of our dear Sarah Swift.

RUTH WILLIAMS WHEELER.

November 16, 1926.

OBSERVE GOLDEN WEDDING

In 1895, Frank J. Brown and his wife, Mary J. Brown, founded the Friends community of Friendswood, Galveston County, Texas. They immediately began holding Church and Sunday School and as other Friends moved into the community, they were pioneers in organizing the first monthly meeting in Texas. Frank and Mary Brown were also among the organizers of Friendswood Academy and have been actively connected with the school ever since, serving as members of the Board and devoting their time, money and energies in behalf of Christian Education. Their earnest desire was to found a Christian community with church and school privileges for their children. Their vision of thirty-two years ago has become a reality. Father and Mother Brown, as they are belovedly called, were at home to their friends and neighbors in celebration of their Golden Wedding, from 3 to 5 p. m., Sunday, October 17. Their hearts

were made to rejoice as their many friends called to express their good will and best wishes. The wishes of all are expressed in the following couplets by Mary E. Baker:

Fifty years have passed away
Since your joyous wedding day;
Fifty years of sun and shade;
Lights and shadows have both played
Round your pathway day by day,
As you've journeyed on your way.
You've perchance, felt sorrows finger,
But today we would not linger
O'er Life's shadows, but hold fast
All its joys, while yet they last.
So, today, with greetings true,
We bring best wishes unto you,
On your Golden Wedding day—
A shining milestone on your way.
May each day be still more golden;
Aught of sorrow be withholden,
With surcease of care and sadness—
Each succeeding day bring gladness.
As you tread life's western slope,
May your guiding star be Hope;
Joy be your companion bright;
Faith, a steady glowing light;
Peace attend you all the way,
Till you reach the endless day;
There, to walk the streets of gold,
Evermore, with joy, untold.

NOTES FROM UNIVERSITY MEETING, WICHITA

University Friends greatly enjoyed the presence and services of Dr. W. G. Landes, Secretary of the World's Sunday School Association at the evening meeting of November 21. He illustrated his message by the use of pictures of work in South Africa, which he recently visited. Among the results of the visit was the determination of several to attend the next world's Sunday School Convention, to be held in Los Angeles in 1928.

Among the large number of accomplished and consecrated people in the University Friends group, Dr. J. H. Langenwalter, of the Biblical department of Friends University is outstanding in worthwhile service. In his unassuming way he is doing some of the big things that are leavening the church and community life. The small group of college boys that gathers about the fireplace in the church office each Sunday morning at an early hour is receiving that inspiration that comes only when men commune with each other and with God. Following that group meeting he teaches the large class of young business men in the Bible School.

Friends very much appreciate the services of Errol T. Elliott, the Church Secretary. A senior in Friends University he has a recognized leadership among the students and is thus able to link the life of the college and the church in an effective way. The young people's department of the Bible School is doing a splendid work under his leadership.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

DR. W. L. PEARSON GIVES BASIS OF HIS CONCERN

Editor THE AMERICAN FRIEND:

Permit me to thank Emmett W. Gulley and Edward Thomas for correcting, in THE AMERICAN FRIEND of the 11th instant, the statement in my recent article, "For a More Perfect Union," that New York Yearly Meeting had resolved to unite with another denomination. No one can rejoice more than myself to be shown my error, even in part, by such solid Friends. Another leading New York Friend has also written me that I "go too far" in my supposition. The more complete the evidence the better for "all who bear the name of Friends" and the more hopeful will be that "more perfect union," which the true friends of Jesus anticipate some day. I rejoice that the three esteemed Friends who correct me are, with me, most concerned to "truth it in love," not to "judge one another," but to "judge righteous judgment." Only so shall we effectually correct one another and know and keep the truth, "even as truth is in Jesus." So I beg pardon of all Friends for "going too far" in that part of my article.

I am especially thankful to Emmett Gulley for being assured of "a strong and growing feeling that New York Yearly Meeting ought to more fully support the whole program of the Five Years Meeting." For in pleading with another Yearly Meeting two years ago not to withdraw support from any department of the Five Years Meeting, lest, among some other things, it seem to excuse other hesitating Yearly Meetings, I was astonished to be told that New York had always withheld one national department. Some other Yearly Meetings need also to consider how to support the whole program of the Five Years Meeting with respect to all national and foreign departments of work. New England's example is fine! Helping to establish the Five Years Meeting, New England found it advisable further to conduct the Ram Allah Mission a few years, in order to turn it over in better form to the Central Body; which was faithfully done.

Every constituent Yearly Meeting, and every independent American Yearly Meeting, would find wisdom, new power and real joy in freely, as soon as possible, adopting the slogan—if the term be allowed—*A More Perfect Union Through Jesus Christ Our Lord.*

Now, in the interest of truth and for encouragement of every shortcoming Yearly Meeting—and not a word in mere self-defense, or in accusation of anybody—I may be allowed, to answer Emmett Gulley's ques-

tion, "What is the evidence and where did he get it?"

1. More than once during the last few years it has been reported in THE AMERICAN FRIEND that the two denominations of Friends in New York were holding certain monthly and quarterly meetings jointly, and once or twice the two yearly meetings held some joint sessions. Natural and harmless as it may have seemed to those participating, it distressed many distant Friends and provoked opposite excesses in some quarters. And I believe the great majority of Five Year Meeting Friends will concur with me, that, without authority of the Five Years Meeting, whose authority in Constitutional matters is dependent upon the concurrent acts of four-fifths of the constituent Yearly Meetings, such joint meetings are irregular and revolutionary in their influence.

This view is understood in Pasadena and is acceptable to the three local denominations of Friends. None of the three monthly meetings takes formal action touching the All-Friends Association. This course is required in faithfulness to their respective denominations, which involves faithfulness to God. The Holy Spirit never leads to disloyalty to Him or to disregard of our Christian and denominational covenants. But a number of members in each church enjoy their Christian liberty and duty of social, associational and religious relations for spiritual helpfulness and some kinds of public work, as with other Christians and non-Christians. Similarly it was my privilege several years ago to initiate the Executive Board on Peace and Militarism in Kansas composed of Friends, Brethren and three

THEY SAY

"Of absorbing interest—am delighted with it."

"How refreshing! As I read and read I laughed heartily—laughed out loud."

"Replete with charm—a splendid story of travel."

"My sincere appreciation. Such a beautiful piece of work!"

"A charming contribution to the art of complaisance."

"Told in a truly elegant manner."

These Are Sample Echoes

of scores upon scores of happy and unsolicited comments upon "FRIENDLY TALES OF FOREIGN TRAILS" by WALTER C. WOODWARD, of which book but a very few copies are left. *Going, going, gone!*

Price \$2.00 postpaid by

FRIENDS BOOK AND SUPPLY
HOUSE
RICHMOND, INDIANA

denominations of Mennonites. Later it was approved by Kansas Yearly Meeting and it effectually operates yet.

2. The report of the last New York Yearly Meeting in THE AMERICAN FRIEND says: "New York Quarterly Meeting informed the Yearly Meeting that they were now exchanging certificates of membership with Friends of the other branch, following the example of the two Philadelphia Yearly Meetings in this respect." There is no suggestion that the Quarterly Meeting has the authority of the Yearly Meeting or the Yearly Meeting that of the Five Years Meeting, and both appear to be oblivious of the Rules of Discipline (see Ch. I, Sec. 2, Par. 2), which permits a monthly meeting to "exercise its judgment as to receiving an applicant for membership *only* from another *evangelical* denomination."

Now, as a body, the other branch of Friends does not claim to be evangelical and is not so recognized by the evangelical denominations. Gladly should we receive and fellowship many among them who confess Christ as their personal Savior and Lord, and much as we love all of them, it would be unfaithful to our Lord and to all of us of both branches to ignore these facts. Of course the two Philadelphia Yearly Meetings are independent societies of Friends, who may adopt such rules and take such course as seem to them right, and whose qualifications for membership are not clearly defined.

3. An unsought personal account of the New York Meeting this year came to hand about the first of July. It is by a present, active, intelligent Friend, who reports several vital matters omitted in the official report to THE AMERICAN FRIEND. It is only fair and relevant to our question to mention two or three. As to the Field Secretary's report: About Gloversville, 75 evangelistic teams were sent out, two and two, and they reported 351 conversions, thus reminding one of the "seventy others," whom the Lord thus sent out, "whither He himself would come." One wonders how the official report could overlook this and several other vital matters, which would have thrilled Friends throughout the land.

From this instructive private report one can only regret that many of the New York Friends did not understand the act of their Yearly Meeting as do my three friends whose kind correction I gladly accept, although in both reports it seems the decision was unanimously voted and referred to the Affiliated Service Committee.

The private report mentions the reception of five members from the other branch of Friends bearing a warm invitation for a joint meeting in 1928 to commemorate the 100th Anniversary of the Separation by reunion. Then, are noted the responses of a few prominent Friends, whom I should not name. One said: "This is an historic event. History will look back to it. It is a red-letter day when way is opened to heal the gap of 100 years." Another: "The prayers

asked on our side more than 60 years ago have been answered." Another: "We have an invitation and of course we are going, but we do not know exactly how."

At a later session, the private reporter tells us: After communication with other bodies of Friends, the Permanent Board recommended, that we recognize the 100th Anniversary by union. Then many spoke in favor. One prominent Friend counselled: "Consider the consequences that might result as the news of such a union moved to the West." But others: It seemed a call to action coming from many groups of Friends all over the world. A movement back together seemed to be a movement from within.

One may well suppose the enthusiasm ran high. Perhaps that will account for widely different interpretations of the Yearly Meeting's decision. All the more do I appreciate the kind New York Friend who says that in my article on "A More Perfect Union" I went "too far." May the sequel prove he is right. He adds, "I see no way in which they (the two Yearly Meetings) could unite under our present organization; nor do I think it would be expedient to try to bring it about." This writer is considered one of the most influential members of New York Yearly Meeting.

Yet it is true, that a few constituent Yearly Meetings, of whom New York is just now the outstanding one, are unwisely, it may be unwillingly, or even unwittingly, testing the powers of the Five Years Meeting at a time when it is most needed at its best and when our Lord, who led them to institute it, is calling to all of them and praying for all to "be perfected into one," to perfect their union in Him, as He is in the Father, that the world may experimentally know Him and the mission of His true, obedient friends.

Laborers together with God means union and co-operation with one another. We must co-operate, or we shall hasten on to the time when we shall not effectually operate at all. "It is as necessary to operate as it is to co-operate."

Then let us ~~at~~ unceasingly pray and labor for the Five Years Meeting, the only hopeful organization and foundation for a future united, efficient and effective American Society of Friends. So shall the Friends of Jesus glorify the Father in again bearing much fruit.

W. L. PEARSON.

2110 Kirkwood Ave., Pasadena.

A LETTER TO YOUNG FRIENDS

Dear Friends:

There are so many of you scattered over American Quakerdom that I cannot write to each of you very often, and I do not know just which of you would be most interested in what I want to say, so with the permission of our Editor, I will address you thus.

Are you familiar with the work of the Committee on World Friendship Among Young People, which works with the International Justice and Good Will Commission of the Federal Council of Churches? It

has just now published a little pamphlet called "International Friendship Projects," which is full of splendid suggestions for debate topics, programs, discussion groups, literature, a trip to Europe, contests, etc. When writing to me, the secretary of the Committee said, "It seems to me that by distributing this pamphlet among the young people of the Friends church we would be doing a real service toward promoting world peace."

Are we as interested in peace work as our past history justifies other people in thinking we are? Frequent calls come to the Young Friends office for suggestions for something to use in study or discussion groups, and we try to offer suggestions along a number of different lines. Twice within recent weeks when we suggested peace topics, the reply came back quickly "I hardly think we want to study peace topics." When the same reply came for the third time within the past two weeks, it began to be an old story, and I began to wonder. Why are young Friends groups not interested in studying peace topics, and undertaking peace projects? Just how much "agitation" for peace (if one may use such a term properly in speaking of peace) has been done in our Friends colleges and schools in the way of debates, discussion, peace programs, distribution of literature, holding of international get-togethers, contests? Military propaganda continues to be broadcast, and peace agencies grow stronger all the while, but where are we? The background of few denominations has been as "peaceful" as ours so far as militarism is concerned, and yet many others are more aggressively for peace right now than we are.

Of course we believe in peace, even to the extent that our boys would be C. O.'s again

in case of another war, at the price of personal discomfort and self-sacrifice. But in many parts of Quakerdom we are not demonstrating that we do not *want* another war badly enough to sacrifice self to prevent it. I do not see how anyone can conscientiously be a C. O. who has not done all possible in time of peace to prevent disaster. And yet we are able to say complacently "We do not think we are interested in peace topics!"

Many of us would like to be doing more to bring about the reign of peace and love on earth, but we do not know what to do that is new and will hold attention. That is why I am writing to you. This little pamphlet gives you lots of ideas, and you may have one free if you will write to our office for it. It is only one of hundreds of things available, and I mention it especially because there is an effort being made to get it to young people of all denominations. Will you write in for yours? It suggests projects, yes, and goes on to say: "But there is something far more significant than projects in the promotion of peace. There is one's own personal attitude toward God, toward his fellowmen, and toward himself. Let us believe that God is the Father of all men everywhere. If the thought of the Fatherhood of God really grips us, then we shall develop a will-to-peace that cannot accept defeat."

I hope I shall hear from you.

Very sincerely,

ELIZABETH MARSH.

101 South 8th Street,
Richmond, Indiana.

THE MOOTED QUESTION

Editor THE AMERICAN FRIEND:

In the issue of THE AMERICAN FRIEND for November 11, an editorial appears which contains an erroneous statement which if not corrected may lead to serious misunderstanding and confusion. The editorial is entitled "The Magnanimous Giver" and in it the statement is made that "eventually the fixed ratio distribution prevails for all gifts to the benevolent work of the Five Years Meeting."

In the light of facts concerning the annual receipt of funds for benevolent work this could not be true unless a considerable number of designated gifts have been diverted from the channels through which the donors intended they should go, which situation I am sure does not prevail. As a matter of fact 73 per cent of all funds received for benevolences last year went to the work of one particular board, and it is apparent that this tendency on the part of many Friends to designate their money for particular boards makes it quite impossible for the fixed ratio ever to prevail for all gifts to the benevolent work of the Five Years Meeting.

Two reasons may be given for this tendency toward designation. First, it is caused by the promotional program of the boards receiving the designations. Friends give more freely and specifically to those things in



CHRISTMAS GIFTS?

Why Not

The Christ of the Indian Road
Jones \$1.10

The World's Great Religious
Poetry... Caroline Miles Hill \$2.60

The Mother-Teacher of Religion
Betts \$1.60

Just Folks
The Path to Home
A Heap O' Livin'

Edgar Guest—Each \$1.35

Peloubet's Select Notes for 1927... \$2.00

Snowden's Sun. School Lessons... \$1.35

Send in your order and card, and let us put on the Christmas wrappings and mail for you.

FRIENDS BOOK AND SUPPLY
HOUSE
RICHMOND, INDIANA



which they are more deeply interested, and experience proves that those agencies which present a steady and more adequate program of education receive a more general response from their constituency. The second reason is based upon a fundamental principle of Christian stewardship, e. g. the right to administer property which God has entrusted to one with intelligence and devotion under the leading of the Holy Spirit.

The theory of the editorial in question violates this prerogative of every Christian steward and therefore appeals to me as fundamentally unsound. One may be led to give for fixed distribution, for peace, for the Young Friends Board, for missions or for any of the various activities of the church in which he may be particularly interested. The Society of Friends must therefore exercise great care in making it possible for its funds to be used as its membership feels led to give them, and no charge of a lack of magnanimity should be implied against those who give evidence of an abiding concern for a particular work by designating a portion of his material possessions to its advancement. There are many Friends who in addition to giving their full share for the United Budget desire to specify a certain sum to a particular board, and who will say that his right to do so should be challenged?

The whole work of the church is eminently worthy of our support, and the logical way out of the present financial difficulty is a program of education and promotion that will keep every Friend intelligently informed about the activities of every benevolent agency of the Five Years Meeting. Such a program will be sure to result in an adequate financial support of all our interests.

It is apparent that the editorial mentioned above is a reaction to the present situation in which one or two of our boards receive a more general financial response than others. Why is this situation prevalent? It is prevalent because in many of our meetings there are devoted Friends who are intelligently interested in the work of those boards. This interest has been aroused and carefully nurtured through many years by a persistent program of education mainly devised and promoted by those boards which are forced to maintain a relatively steady income in order to meet expenses which come through the holding of a large amount of property and the payment of salaries to many workers.

There can be no doubt but that the whole church has profited greatly through the pioneer work of these agencies and any attempt to go forward by a curtailment of their promotional activity, or a system of propaganda which seeks to undermine their prestige will result in sad loss, both financial and spiritual, to the whole organization.

All of our work must seek the support of the entire membership on the basis of its inherent worthiness and any attempt to balance the system by a program of education which, instead of creating new or more ade-

quate centers of interest, merely diverts the regular income of associated boards into other channels, will only complicate the problem of finance. Rather spend the energy thus misdirected, in a constructive effort to enlarge the total of available resources by an adequate and statesmanlike method of promotion.

WARD APPLGATE.

Centerville, Indiana.

This eloquent apology of our correspondent for "special designations" as an answer to what he presumes to call "a theory that violates the prerogatives of the Christian steward" cautiously avoids the real point at issue. With his closing paragraph, we are in hearty accord, but he offers no solution for the disturbance which "special designations" cause when the United Budget is accepted as the proper channel for giving to the benevolent work of the Five Years Meeting to be distributed on the accepted ratio of per cents. The "magnanimous giver" realizing the decided advantage those boards have of the others when they encourage by promotional propaganda these "special designations" and receive them in addition to their recognized share, he is willing to waive his "prerogative" so called, and his special interest in one or more boards to help those who suffer loss through a disturbance of the accepted ratios of distribution, feeling that eventually this should prevail for all gifts to the benevolent work under the care of the Five Years Meeting. Special designation, after the recognized askings of the boards have been fully met, is quite another matter, when the concern of our Friend as above expressed would rightly apply, but such a condition has not, as yet, obtained. However, he fails to see, evidently, that the designations made by fixed ratio for the year as accepted by the participating boards ought to prevail to safeguard the interests of each, and that the "magnanimous giver" must, in fairness to all, refuse to designate in any special or irregular way until, at least, the goal of the united budget has been fully reached. Any personal bias of the loyal giver is held by him in subjection to the

better judgment of those appointed to the task who unitedly agree upon the best basis for distribution of his contributions. To give generously and regularly for the united work through the usual channels without "special designations" is to give magnanimously, especially when willing that gifts be used, when necessary, to offset the embarrassment caused by any irregular methods. J. R. W.

WORD OF APPRECIATION

Editor THE AMERICAN FRIEND:

I want to express my appreciation to you for the summary of Chas. M. Woodman's sermon in THE AMERICAN FRIEND for Nov. 11. I think I have never seen a more clear and kindly statement of the hindrances to Christian unity and good fellowship than is there outlined. It is a message which needs to be stressed these days more than it is. It should bring better understanding and kindness where there is now distrust and sometimes bitter feeling.

Why not ignore—for a time—our differences as to "theories," and our "beliefs" as to evolution or modernism or fundamentalism, and try simply *living*, as best we can, the religion of Jesus in kindness to all our fellow beings? I remember Dr. Edwin D. Starbuck saying in a lecture once that if you will only try befriending your worst enemy and doing good to him it will not be three weeks till you will come to love him. "Try it," he said, "it works." Perhaps it was the knowledge of this principle which inspired the saying, "Love your enemies, do good to them that hate you." And is not this relationship to our neighbor the real test of fidelity to Jesus—or of *infidelity*, if you please—rather than statements of doctrine or the grave determinings of ecclesiastical courts? I believe that if *Religion* could all at once the whole world round be brought down to this simple proposition of tackling life the Jesus way, Christianity would receive a new impetus and that it would challenge the youth as it does not now. We could then afford to ignore the confines of creed and sect, and even the names of the world's other great religions,—and it seems to me that this would be a union which the Jesus of Judea and Samaria would approve.

Noble C. Trueblood once announced in his ministry here that he was going to read a "Fundamentalist" chapter, and then proceeded to read I Corinthians XIII. There can be no squabbling about that.

"So many Gods, so many creeds;
So many paths that wind and wind;
While just the art of being kind
Is all this sad world needs."

FRANK T. CLAMPITT.

New Providence, Iowa.

The individual who gets a tenacious hold on practical affairs through hard experience is frequently shallow of mind and limited in outlook because he has not visualized life's higher possibilities.

—S. PARKES CADMAN.



Give the Children Good Books at Christmas Time

Hurlbut's Story of the Bible.....	\$2.10
Bible Stories	1.10
Nursery Book of Bible Stories....	1.60
Bible—American Standard Version No. 112L	2.85
A Child's Garden of Verses	1.35
Hans Brinker	1.35
Pinocchio	1.35
Heidi	1.35

Large Well Illustrated Volumes

FRIENDS BOOK AND SUPPLY
HOUSE
RICHMOND, INDIANA



QUAKERDOM • AT • LARGE

Ancil E. Ratliff, of Fairmount, Indiana, Chairman of the Executive Committee of Indiana Yearly Meeting, was elected November 2 to a very lucrative office in Grant County, that of County Surveyor. He assumes the responsibility of his new duties the first of the year.

President Levi T. Pennington, of Pacific College, Newberg, Oregon, was asked by the Newberg Post of the American Legion to give their regular Armistice Day address, November 11. The Legion Hall was well filled as he spoke in his usual able manner on the subject, "Paths to Permanent Peace."

Margaret Nicholson Taylor, a graduate of Earlham College now resident with her husband in Chicago, has been made a member of the All-Chicago Hockey Team. Chicago officials say that this recognition came largely through her excellent playing on the Earlham team as goal keeper in the recent game between Earlham and the All-Americans.

In competition with four young men of the college, following a series of previous eliminations, Grace Furman, a young Negro woman of Richmond, who is attending Earlham College, won the extempore public speaking contest in the Earlham Chapel, November 22, and thus the honor of having her name engraved on the college cup. Her subject was "Women in Politics."

Mildred O. Benson sailed from New York on Wednesday, November 10, for Umtali, Rhodesia, South Africa, via London for missionary service under the W. F. M. S. of the M. E. Church. This is a service for which she has planned, studied and worked for twelve years. She is a graduate of Pacific College, University of Oregon and The Biblical Seminary in New York.

The Chalons hospital, Maison Maternelle, to which two American girls are sent each year by the American Friends Service Committee to join the staff of nurses, has been passing through a critical period because of the financial depression in France. The Service Committee hopes to be able to furnish some money to assist in the maintenance of the hospital during these difficult times.

Frederic Sainty, a member of Totenham Monthly Meeting of Friends held in London, England, who has been visiting in this country during the past two months in the interest of promoting the spirit of international fellowship, spent three days last month as the guest of Guilford College. He related to the faculty and the student body something of the hardships and sufferings

of Friends in England during the recent war and that due to the increase in the number of conscientious objectors, some of whom were soldiers, the Society of Friends had been making a marked growth.

We are glad to announce that Ira C. Johnson of Lynn, Indiana, whose serious injury in an automobile accident was noted in these columns recently, has been improving slowly but steadily and it is expected that he will fully recover. It is suggestive of the widespread interest in his welfare that following the notice in THE AMERICAN FRIEND we have received an anxious inquiry concerning him from Sofia, Bulgaria.

Emma Cadbury, who represents the American Friends Service Committee at its center at Vienna, Austria, has been spending, in company with Nancy L. Brunton, another worker, a few weeks in Bulgaria where they have been re-opening some kitchens for refugee children. She says that there will be much suffering in Bulgaria this winter. She expresses her deep appreciation of THE AMERICAN FRIEND which reaches her regularly at Vienna.

We are indebted to Mary and Helen Seabury of New Bedford, Mass., for sending us prompt information concerning the result of the Intercollegiate Peace Association's national essay contest for 1926. A young Friend, Roscoe Trueblood, a graduate of Penn College who is now serving the meeting at Fall River, Mass., as pastor, tied for second prize, his subject being "Preparation or Peace." The other member of the tie was Wallace I. Wolverton, Park College, Missouri, with a subject "The Great Illusion." First prize was won by Jack Hempstead of the University of Oregon. He wrote upon the subject "Shadows of Truth."

CHRISTMAS GIFT!

If Christmas gifts you wish to send,
What better than The American Friend?
All through the year,
News and good cheer
To your many friends will wend.

Place Your Order Now
Price \$2.00 per year, foreign rate \$2.50

THE AMERICAN FRIEND
101 South Eighth Street
RICHMOND, INDIANA

The First Friends Luncheon Club, a new men's organization of the First Friends Church at Indianapolis, had its first luncheon at the new Chamber of Commerce on Wednesday, November 3. This men's club will meet on the first Wednesday of each month, and will have the valuable features of a luncheon club, harnessed up to the program of the church. The purpose is to promote friendship among the men primarily, but it is undertaking other definite and practical tasks which will aid the church in a social, financial and spiritual way. The officers of the Club are: President, Garret M. Lewis; Vice-President, Murray H. Morris; Secretary, Dr. J. E. Holman; Treasurer, William E. Osborn.

Lloyd Balderston, chairman of Philadelphia Yearly Meeting Mission Board pays eloquent tribute to Isaac T. Johnson of Urbana, Ohio, for his illustrated addresses given in and near Philadelphia, eleven in all, on Friends work in Japan. These meetings were reported at a meeting of their executive board, held November 12, and called forth expressions of sincere gratitude for the generous giving of time and money to present Friends at work and their surroundings on the silver screen. It was a real contribution to their publicity campaign. Among the sets shown were, Japan, the Flowery Kingdom; China and the East Indies; the Malay Peninsula and its Great Pagoda; and a Christmas in India.

John Calvin Jones, who has spent more than sixty years as a minister in Lost Creek and Friendsville Quarterly Meeting, will celebrate his 87th birthday on January 1st. He is a life-long member of Lost Creek Monthly Meeting, the oldest now standing and one of the first meetings set up in East Tennessee, being organized during the year 1796. He, with his late companion Rachel, conducted many revival meetings and hundreds were converted who are now living in all parts of the country. He has many old friends throughout Quakerdom that he would like to hear from once more, and would like this announcement to be made. His present address is 204 West Oklahoma Ave., Knoxville, Tenn. "Uncle Calvin" is the father of I. Lindley Jones, who is at this time pastor of Bloomingdale, Indiana, meeting, and has served different charges within Wilmington, North Carolina, and Indiana Yearly Meetings.

From the Autumn number of *The Westonian* we learn that Herbert Pennock, the pitching ace of the New York Yankee Baseball Club, who figured so prominently in the World Series games in October, received his start toward the hall of baseball fame

as a student at Westtown Boarding School from 1906 to 1908. An enthusiastic alumnus, in writing of his prowess, after speaking of his native ability and winning qualities, lays chief stress upon the indomitable spirit always greatest in the "pinches," which has rendered a comparatively slight physique so finely equal to all the demands for which the strenuous competition in the game has called during his thirteen years in Big League baseball. After calling attention to the fact that he always keeps his spirit in fine control and is never guilty of unsportsmanlike conduct, the writer characterizes him as "one of the gentlemen and true sportsmen of his profession" of whom Westtown is worthily proud.

NEWS OF OUR MEETINGS

Charles N. Replogle, Field Secretary of New England Yearly Meeting, is now located in East Lynn, Mass., where he and his wife will have charge of the Silsby Street Meeting in addition to his other work.

The Prayer Retreat held at the Friends Church at Bell, California, November 9, brought the pastors and workers of California Yearly Meeting into a closer fellowship and a sense of nearness to God that was very helpful. The particular needs of each of the meetings were brought to the group for united prayer. Special prayer was made for the Men's Extension Campaign Committee organized at the last Yearly Meeting. This committee has as one of its goals the securing of 3000 members in the Pray and Pay League and is also working through local meetings for larger support of the Evangelistic Board of the Five Years Meeting in its extension program.

S. Adelbert Wood, of Knightstown, Indiana, has accepted a call to be pastor of the Friends Meeting at League City, Texas, and began work there November 28. He is desirous that his many friends may know of this change of address and of the particular work in which he will be engaged for a time.

Evangelistic services at First Friends Church, Emporia, Kansas, were lead by J. Arthur Wollam of Pasadena, California. The meetings lasted two weeks, closing Sunday, November 21. Personal work and house to house visitation were stressed. The church was lead to see and to occupy more fully the field which she has. The attendance and the spirit of the meetings the last Sunday as well as the "forward look" of the people generally were encouraging features.

One of the most successful revival meetings held at Hopewell, Kansas, during the six years that Aaron McKinney has been pastor, began October 24 and closed November 14, with V. R. Marvin of Wichita, Kansas as evangelist. More than fifty were saved or reclaimed, mostly

SCRIPTURE TEXT CALENDAR FOR 1927



An
Ideal
Gift

Size of Calendar
9 1/4 x 16 inches

SPECIAL FEATURES

Twelve reproductions from masterpieces of art, International Sunday School lesson, daily scripture verse, large figures all combine to make these calendars valuable to every home. A splendid way for churches, classes or clubs to make money.

Special Prices to Churches

	COST	SELL FOR	PROFIT
100 Calendars	\$17.00	\$30.00	\$13.00
200 Calendars	32.00	60.00	28.00
300 Calendars	46.50	90.00	43.50

Single copies\$.30
Five copies 1.40
Twelve copies 3.00

Calendars Not Returnable

FRIENDS BOOK & SUPPLY HOUSE

RICHMOND, INDIANA

adults, and a number sought the blessing of sanctification. The meeting was greatly revived and strengthened and quite a number will be added to the membership.

On November 4th, at the close of the mid-week meeting, Minneapolis, Minn., Friends held an informal farewell reception for the Misses Eunice and Acsah Albertson and their young friend Ella Hymen, who left for Whittier, California, on the 6th. After spending the winter in California, it is their intention to make their home in Oskaloosa, Iowa. The Albertson sisters have been connected with the Meeting and the Woman's Christian Association for a great many years, and their host of friends feels keenly their departure

but wishes them God-speed in their new fields of service. Many loving tributes were paid Miss Acsah Albertson upon her resignation after thirty-three years of faithfulness as matron of Dunwoody Hall, one of the Boarding Homes of the Woman's Christian Association. Miss Alice Webb, president of the Association and a member of Friends Meeting, said in part: "During thirty-three years of beautiful, devoted service as the pioneer W. C. A. matron, Miss Albertson's serene spirit, gentle firmness and loving understanding of girls and their problems have caused her memorial to be graven on the hearts of thousands of girls who have called Dunwoody their home." Mrs. James Paige, former president, said: "All committees of our

Association have looked to Miss Albertson as our dean of women. They all love and appreciate her fine judgment, beautiful spirit and unselfish and self-sacrificing co-operation and will remember her gratefully as long as they live." The Father and Son Banquet, November 12, was a very pleasant occasion, with a splendid dinner, community singing, toasts by a son and by a father, and the talk of the evening by E. J. Knowles, a prominent business man of the city. Upon adjournment from the dining room, an interesting stereopticon lecture was given, thus initiating into service the lantern and equipment just presented by the Young Men's Class for the various church interests.

The First Friends Church of New Castle, Indiana, united in the simultaneous campaign with fourteen other Protestant churches, which lasted two weeks, from October 31 to November 14. The pastor, R. Aaron Napier, preached the gospel in a clear convincing way and people were moved to higher planes of living. Nineteen united with the church. Mr. Evan Williams, of Marion, had charge of the singing and was assisted by a large choir. He won the hearts of all and his work was much appreciated. Special children's meetings were held. The whole church was greatly strengthened. An oyster supper and reception was held the next week for the new members, which was also a get-together meeting for the whole church.

The Puget Sound Quarterly Meeting of Friends held its sessions at the First Friends Church of Everett, Washington, November 7. The dedication service for the new parsonage was also held at this time. The meeting of ministry and oversight was held November 5 and at eight o'clock a musical program was given followed by a dedication sermon by Frederic E. Carter, pastor of the Everett Church. After the sermon a large number of those present were shown through the parsonage, where more music was enjoyed. The rooms were attractively decorated with vines and baskets of autumn flowers. At the devotional services Saturday morning, Everett Scotton, pastor of the Friends Church at Entiat, preached the sermon. The business session of the Quarterly Meeting was held Saturday afternoon. The Sunday evening sermon was preached by Isaac N. Stanley, the new pastor of the Friends Memorial Church at Seattle. A large number of delegates from out of Everett attended and a happy spirit of oneness was felt throughout the sessions.

Rally Day exercises were held at the Friends Church, Lynnvile, Iowa, Oct. 31. A Sunday School parade marched around the town to the tune of Onward Christian Soldiers, played by a snare drum and a cornet. Banners of the different departments were flying. Special music was furnished

for Sunday School, both morning and evening services and Christian Endeavor. For the morning service the pastor, Willard Reynolds, gave a very interesting and inspirational sermon on "Can We Call Ourselves Christians?" In the evening a religious drama "Living Water," based on John 4:4-42 was given by some of the young people to a large audience. Sunday night, November 14, Mrs. Willard Reynolds gave a reading from the play "The Enemy," by Channing Pollock. The Junior Department with the co-operation of the rest of the Sunday School is preparing its Friendship Doll delegates for the trip to Japan. The following Sunday night, a Thanksgiving pageant, "Pilgrims of 1926," was given at the Friends church.

The last Sunday in October was a pleasant one for Arba Meeting, near Lynn, Indiana, when the Yearly Meeting Superintendent, Charles E. Hiatt, was present. Before Sunday School was over Mr. and Mrs. Earl Folger, now of Anderson, Indiana, walked in, giving all a most pleasant surprise. During the hour of worship Charles E. Hiatt brought a most helpful message from the phrase in the first part of Mark 9:2—"After six days." Showing so clearly the need of intimate fellowship and worship with God after six days of toil and work in this busy world. The Folgers helped in the song services and also brought a splendid sermon in a heart-searching duet. Friends wish that they might all come again as fellowship with them was refreshing.

On November first, Elden H. Mills, pastor of the First Friends in Indianapolis, Indiana, started an intensive tour of calling on the resident membership of the meeting. The total resident membership numbers about seven hundred fifty and is scattered all over the city. The city was districted and each day a certain number of calls was made in each district. By 5:00 o'clock, November 12, on the tenth day of calling, every home of the mem-

bers in the city was touched by the pastor. The total number of calls was three hundred thirty-two and the distance traveled totalled about three hundred miles. This enabled the pastor to obtain in a short time a glimpse of the whole membership; to put names and faces together; to get into all the homes; to work upon disinterested members; to learn of grievances, etc. Some calls were brief—others, where conditions indicated the need, were more extended. This does not take the place of systematic calling upon the membership throughout the year, but is supplementary to it.

Newberg Monthly Meeting held a special temperance program, October 31. The pastor, Raymond S. Holding, gave a short talk urging Friends to be good citizens on election day. Besides several special musical numbers, a pageant on the subject of law enforcement was presented. The Sunday before Armistice Day, some of the young folks presented the little playlet "America for Americans" by Katharine S. Cronk at the close of the Sunday School. It is one of those printed in Books of Goodwill, Vol. 1, from the National Council for Prevention of War. Five of the six monthly meetings of Newberg Quarter had some special peace feature presented on that day. A special musical program was given, November 14, by Newberg Friends, under the direction of the music committee, of which Mabel Frost is chairman. It consisted of violin and vocal solos, vocal duets and quartets, a men's chorus directed by Fred Frost and a women's chorus directed by Eva Miles, and was appreciated by a large audience. An offering of \$40.00 will help toward the purchase of new hymnals for the meeting. About fifty women belong to the women's missionary society and they are studying in two courses, "The Moslem Women" and "Our Temples Hills." Chris Aebischer told the Sunday School something of his impressions and those of his wife, of the Holy Land which they visited quite recently.

Special Offer to New Subscribers

New subscribers to both Friends Missionary Advocate and The American Friend may secure the two papers for one year for \$2.35. The regular price of the Advocate is \$.75, and that of The American Friend is \$2.00. This offer will be open only during December 1926 and January 1927.

Send your subscriptions immediately to

MYRA JENKINS, Treasurer
Bloomington, Indiana

or
THE AMERICAN FRIEND,
101 South Eighth Street,
Richmond, Indiana.

Bloomington Quarterly Meeting, Indiana, in Western Yearly Meeting, was favored in having the General Superintendent, Richard R. Newby, Plainfield, Indiana, and Mildred E. White of the Ram Allah Mission, Palestine, both present throughout the several sessions. The former brought inspiring and impelling messages, and the latter, by native costume, curios, and graphic word pictures, brought the mission work in Palestine, very close to all hearts. Three departments of work, Young Friends, Religious Education and Missions were stressed during the Quarterly Meeting. Besides speaking to the Quarterly Meeting, the General Superintendent, also preached to three congregations—those of Marshall, Tangier and Coloma, bringing most helpful messages in each place. A junior monthly meeting

was recently organized by the superintendent of Young People's work, Achsa C. Chapman, at Bloomington.

The meeting at Lindsay, California, is in a good spiritual condition. Since their report three months ago, they have had a two weeks' meeting in which different ministers of the city brought very good evangelistic messages, ably assisted by the pastor. The messages while showing the individuality of the message-bearer, all breathed the same message of salvation through faith in Jesus Christ. The church members were strengthened, and encouraged to more valiant service. The pastor continues to give messages with no uncertain sound. The Church and Bible School have observed both Rally and Home Coming Days. Maurice Gifford as the Bible School Superintendent, is working to increase the interest and efficiency of this department of work. The young people are actively engaged in the Endeavor work, and good results follow. The W. M. S. are having good meetings, and are studying with much interest "Moslem Women." They have a membership of eighteen. Forward is the slogan for this year. They will continue to work and pray that His will may be done, that they may be faithful stewards, and that souls may be saved.

The Spring River Quarterly Meeting was held at the Alba, Missouri, Friends Church, November 12-14. The attendance was large and several visiting ministers were present from a distance as follows: Arthur Haworth and family of Independence, Kans., Mrs. Susie Shrauner of Antioch, Kans., and also her sister Lella Allen who is having charge of the music for her in her evangelistic work, they are to hold meetings at Friendship and Timbered Hills following the Quarterly Meeting. Bertha Stubbs Sumpter was also very acceptably present in the interest of foreign missions with good messages, and she organized a Women's Missionary Society in Alba. Also Olan Hunt of Jasper, Mo., who is now a Methodist pastor of that place and who was formerly pastor of the Friends church here was present at the Saturday morning service and the noon hour and he with all the other visiting ministers brought good messages. Friends were very glad for the presence of Murray Haworth the Yearly Meeting C. E. Union President who gave the C. E. address Saturday-evening. Murray with his sister Ruth and Miss Allen had charge of the music. The next Quarterly Meeting will also be held in Alba.

The five churches of Indianola, Iowa, sponsored a "Church School of Methods" from November 15 to 19, inclusive. This school was country-wide in scope and a number of outlying churches were represented. Two classes were conducted each evening on the following subjects. Begin-

ners' Methods; Primary Methods; Junior Methods; Young People's Methods; and Teaching Work of the Church. The various instructors included county and state workers of expert ability. 128 people enrolled for study the first evening, and at the close of the week, certificates were issued to a large number of those enrolled. These certificates represent one unit of credit in the Standard Training Course. The Friends churches at both Indianola and Ackworth co-operated with the school, and members from each church received certificates. A school of this type is worthy the time

and effort of any wide-awake church group, because a school of such calibre is certain to bring great spiritual results.

INTERNATIONAL SUNDAY SCHOOL LESSON

December 12, 1926

The Boy Samuel.

Lesson Material: I Samuel, chapters 1-3.

Devotional Reading: Psalm 119:9-16.

Golden Text: Speak, Jehovah; for thy servant heareth. I Sam. 3:9.

Topic for Young People and Adults: Hearing and Heeding God's Voice.

The BEST BIBLE in the WORLD for the MONEY

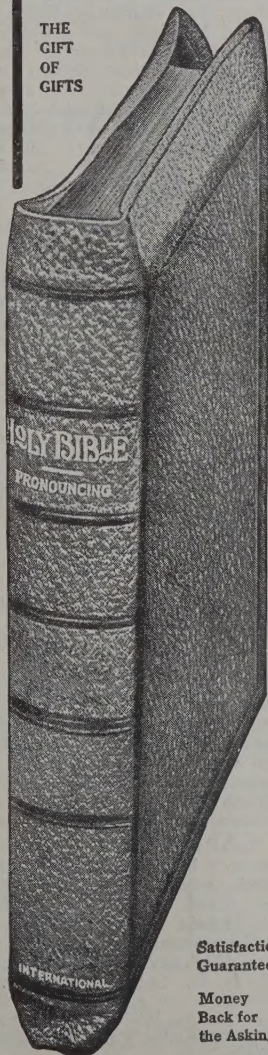
ILLUSTRATED SELF-PRONOUNCING

GIFT BIBLE

SUITABLE FOR YOUNG AND OLD

BOUND IN GENUINE FLEXIBLE LEATHER

THE
GIFT
OF
GIFTS



CONTAINING
The KING JAMES or AUTHORIZED VERSION
OF THE OLD AND NEW TESTAMENTS

HAS
SELF-PRONOUNCING TEXT

All the proper words being accented and divided into syllables for quick and easy pronunciation

LARGE BLACK FACE TYPE

SPECIMEN OF TYPE

and of Ar'pad? where are the go
Séph-ar-vá'im, Hé'ná, and I
have they delivered Sá-má'ri-á
mine hand?

35 Who are they among all the
of the countries, that have deli

IT ALSO CONTAINS

A NEW SERIES OF HELPS TO THE
STUDY OF THE BIBLE

Selected for their general utility

INCLUDING

4500 QUESTIONS AND ANSWERS ON
THE OLD AND NEW TESTAMENTS
which unfold the Scriptures. A
feature of great value to old
and young

31 BEAUTIFUL ILLUSTRATIONS

showing scenes and incidents of
Bible History, handsomely
printed on enamel paper in
phototone ink

12 MAPS OF THE BIBLE LANDS IN
COLORS

Printed on superior white paper,
size 5½ x 8½ inches. Suitable to
carry or for home reading

Bound in GENUINE FLEXI-
BLE LEATHER with over-
lapping covers, red under
gold edges, round corners,
headband and purple
marker. Each Bible packed
in handsome box



This Special Bible is bound
in DIVINITY CIRCUIT
STYLE (overlapping
covers). It is so durably
and so flexibly BOUND IN
GENUINE FRENCH
SEAL LEATHER that it
can be rolled without injury
to binding or sewing. The
Bible has red under gold
edges, headband and purple
marker. Each Bible is care-
fully packed in a neat and
substantial box.

SPECIAL OFFER

PRICE ONLY \$2.95
PREPAID

USE THIS COUPON

THE INTERNATIONAL BIBLE LEAGUE
1010 Arch Street, Philadelphia, Pa.

Please send, All Charges Prepaid, THE SPECIAL
GIFT BIBLE which you are offering at a SPECIAL
PRICE OF \$2.95. I enclose money order for the
amount. (This Bible furnished with Patent Thumb
Index, 45 cents extra. Name in gold on cover, 30
cents extra.)

NAME.....

F-330

ADDRESS.....

Satisfaction
Guaranteed

Money
Back for
the Asking

Topic for Intermediates and Seniors: The Boyhood of the Great Leader.

Daily Readings

M.—Hannah's Prayer. I Sam. 1:9-18.
T.—Hannah's Thanksgiving. I Sam. 2:1-11.
W.—Samuel and Eli. I Sam. 2:18-26.
Th.—Samuel's Call. I Sam. 3:1-14.
F.—Jesus Calls Disciples. Mark 1:14-20.
S.—Paul's Call. Acts 26:9-20.
S.—The Word and the Way. Psalm 119:9-16.

Between the Lessons. The close of the period of the Judges was a time of disorganization and trouble, a time when "every man did that which was right in his own eyes." Deborah and Barak, Gideon, and Jephthah had vanquished Canaanite, Midianite and Amorite invaders in north and east; Sampson had succeeded only in irritating the Philistines and causing more frequent invasions from them. Eli, the priest and judge of the time, had not the ability to unite the people for self-defense nor to effect any reform. In such a time Samuel was born, an answer to prayer; was "lent to the Lord" when not more than four years of age; and had become an attendant, an "office-boy" at the tabernacle. When he was some twelve years of age there came the experience of today's lesson, his first occasion of hearing and heeding God's voice.

Samuel had grown up in the midst of religious influences, when at home with his mother, and later with the devout priest. But he did not yet understand the things of the spirit. What a tragedy might have taken place in this promising young life if, when the divine whisper came to him, there had not been at hand a man of experience who "perceived that the Lord had called the child." But Eli was there to direct this eager, searching adolescent soul, "if he call thee, thou shalt say, Speak Lord, for thy servant heareth." Is not this the highest task of all who have contacts with children, to interpret the quest of their spirits and to direct their response?

As teachers of the Bible we can impart to them knowledge that may be a "road-book in the pilgrimage of life." As educators we may stimulate the development and direct the growth of the marvelous powers of human personality. "But beyond this we are to be interpreters of the opening spiritual life of the child. Ever in the shadow of the child's life, in its wonder and delight, in its joy and its fear, in the deep things that sometimes rise from its heart, stands God ever calling. It is our part to interpret the hour and the method of the divine approach, and this aspect of our task demands more of us than any other. There is no text-book for this. Herein we are cast back upon the wealth of our own experience. What finally counts is the wealth of personal religion, the individuality of experience by which the treasures of the spiritual life have been made our own. We must know the Bible, we must know something of psychology and pedagogy in order to help the child, but to understand the deepest nature of the child we must know God."

WENDELL G. FARR.

Wilmington College.

BIRTHS

GAUSE—To Omer and Hazel Gause, Newberg, Oregon, August 20, 1926, a daughter, Eleanor Jean.

JONES—To Roscoe E. and Marion E. Jones, of China, Maine, Monthly Meeting, November 11, 1926, a daughter, Sybil Margaret.

MARRIAGES

BUNCK-BAXTER—At Newberg, Oregon, August 11, 1926, Jennie L. Baxter and William Bunck.

COLCORD-STREVEY—At the home of the bride's parents at Marshfield, Oregon, Au-

gust 18, 1926, Mildred Strevey, and Frank Colcord, son of J. C. and Sarah Cox Colcord of Newberg, Oregon. The bride's father, of the Methodist Church, was minister in attendance.

COPE-BLACKBURN—At Damascus, Ohio, November 24, 1926, Harriet Goldie Blackburn and Earl J. Cope. Isaac Kinsey, minister.

TREMAIN-RAIFORD—At Corinth Friends Meetinghouse, near Ivor, Virginia, June 22, 1926, Margaret Edna Raiford, only daughter of T. Philip and Sue F. Raiford, and Rawleigh Lewis Tremain of North Carolina, using the Friends ceremony. Alonzo E. Cloud of Leesburg, Ohio, minister. At home in Windsor, N. C., where the groom is superintendent of the public school.

DEATHS

BAILEY—At the home of her son, E. I. Bailey, Beech Grove, Indiana, November 4, 1926, Malvina C. Bailey, daughter of Jesse and Jemima Clark, and wife of Moses E. Bailey, in her 83rd year. Born near Chester, Indiana, she was educated in Wayne County schools including Earlham College and taught school for a number of years in Indiana and Ohio. A birthright member of Friends she belonged in later years to New Garden Meeting, being an enthusiastic Christian citizen and a member of the W. C. T. U. from the crusade days. Three sons, E. I., Jesse A., Oscar, two daughters, Elma Rebecca Riley and Ethel H., and ten grandchildren survive her. Services were held at Beech Grove and at New Garden near Fountain City, where interment was made.

COOK—In a hospital at Independence, Kansas, November 8, 1926, following an operation, Mattie Cook, aged 29 years. She was born and spent most of her life in the state of Michigan. Eight years ago she gave her heart to God in a Friends meeting and joined the Friends Church. God later called her to preach, which she was faithful to do. She had been pastor at Bolton, Kansas, the past year, from which church funeral services were conducted by Mary S. Harvey. Interment near her former home in Michigan. The husband, father and two sisters survive her.

HADLEY—At Newberg, Oregon, September 4, 1926, Nancy Hadley, in her 70th year. Born at Monrovia, Indiana, of Methodist parentage, she had belonged for a number of years to the Society of Friends. Four of her five children survive her.

FOR SALE

Ten acre home, 8 acres figs. Good improvements, four blocks from Friends Academy, P. O., schools and stores. Shell roads. Between Houston and Galveston. Winters mild. Some cash, easy terms. If interested, write—R. P. Wood, Friendswood, Texas.

SCATTERED SEEDS

An illustrated Monthly Magazine for children. Published under the care of the Race Street branch of Friends. Send 75c for one year's subscription to FRIENDS CENTRAL BUREAU, 154 North 15th St., Philadelphia, Pa.

CALIFORNIA

Do you want a home in California near Friends church, grade school, high school and college? Land growing the various kinds of California fruits and nuts in abundance. Good water for domestic use and irrigation, highway roads, electricity, telephone, R. F. D. Splendid opportunity. Tracts from one to ten acres. For further information write A. W. LEONARD, Route No. 1, Box 54, Roseville, Calif. Telephone, Roseville 355F2.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published Weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Ellison R. Purdy.....Minneapolis, Minn.
I. W. Cook.....Oskaloosa, Iowa
S. Edgar Nicholson.....New York City
Ancil E. Ratliff.....Fairmount, Ind.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

Friends House
Euston, Road
London, N. W. 1, England
Agents for Great Britain and Ireland.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 39401. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders
PUBLICATIONS

PRINTERS OF THE AMERICAN FRIEND